The Outlook

Vol. 72 October 18, 1902 No. 7

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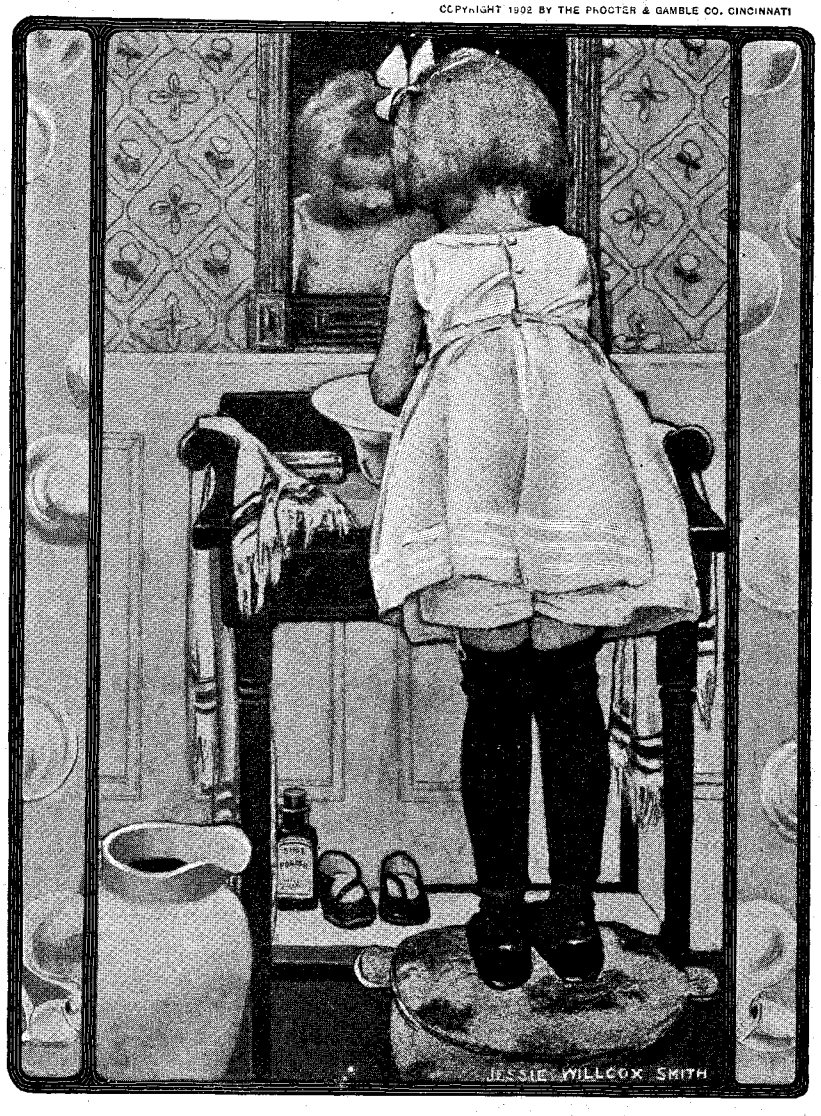

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The Outlook

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The Operators' Offer of Arbitration

On Monday evening of this week Mr. Pierpont Morgan submitted to President Roosevelt, and later made public, an offer on the part of the operators to accept arbitration on all questions at issue at the hands of a Commission appointed by the President, provided that the Commission should be constituted as follows:

1. An officer in the Engineer Corps of either the military or naval service of the United States.
2. An expert mining engineer, experienced in the mining of coal and other minerals, and not in any way connected with coal-mining properties, either anthracite or bituminous.
3. One of the Judges of the United States courts of the Eastern District of Pennsylvania.
4. A man of prominence, eminent as a sociologist.
5. A man who, by active participation in mining and selling coal, is familiar with the physical and commercial features of the business.

In a statement accompanying this offer the operators declare that they have not been unwilling to accept the decision of a fair tribunal, but have been unwilling to enter into arbitration with the mine workers' union, "an organization chiefly composed of men in a rival and competitive interest," and are not now willing to make any arrangement "that will not secure to men now working and all now or hereafter wishing to work, whether they belong to the union or not, the right and opportunity to work in safety and without personal insult or bodily harm to themselves or their families." In thus stipulating that no arrangement shall be made which discriminates against non-union men, or under which the miners' union may "refuse to work with non-union men," the operators make no demand which Mr. Mitchell has not hitherto claimed that his union was ready to accept. This demand for freedom of labor is to be heartily commended. The one point of controversy upon which the miners' union officials have not yet announced their decision as we go to press is the limitation placed upon the President's freedom to select a tribunal representing workers as well as operators. Some of the miners insist that army officers, mining engineers, Pennsylvania judges, and coal operators and dealers are as a class as unfavorable to their cause as members of labor unions or candidates for office are favorable to it, and wish the President's range of selection to be enlarged. Notwithstanding this possible feeling on the part of the miners, and notwithstanding the fact that the President, under these conditions, will have to act with less freedom than he should possess, we think the operators have in their commendable change of attitude gone as far as could have been expected. For the good of the public as well as for the good of the miner, it is to be fervently hoped that Mr. Mitchell will be far-sighted enough to accept the proposed basis of arbitration.

❀

The Coal Conflict: Events in Pennsylvania

During the week preceding the operators' offer of arbitration, Governor Stone, of Pennsylvania, acting upon the charges brought by the coal operators at the Washington conference, proclaimed certain portions of the coal regions to be under the reign of mob law, and called out the entire division of the National Guard of Pennsylvania to restore order. This action, long demanded by public opinion, was unfortunately received with manifest disapproval by the district presidents of the anthracite miners, who declared it to be unnecessary and perhaps hostile to themselves, but who all concurred in President

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Mitchell's comment on the matter: "If they call out all the troops in the United States, it won't make the miners go to work." While this order was being issued by the Governor Mr. Mitchell was sending out another to the local officers of the United Mine Workers, asking them to assemble in mass-meeting on Wednesday afternoon all miners taking part in the strike—non-union as well as union—and secure the adoption of resolutions condemning all acts of violence, offering aid to the local authorities in preserving law and order, and declaring whether or not they would return to work, as the operators claimed, if assured protection against bodily harm. The answer to President Mitchell's order was the assembly of nearly all the mine workers of the anthracite regions at the time designated, and the simultaneous and unanimous adoption of resolutions declaring in varying language a determination to remain on strike until concessions were obtained satisfactory to the officers of the miners' union. The presence of more troops apparently lessened the disorder, but had no material effect upon the opening of the mines. At the close of the week some of the operators declared the presence of still more troops to be necessary, and proposed the calling out of Federal soldiers. To this proposal the comment of Major Miller, of the staff of General Gobin in command of the National Guard, was as follows: "It is absurd to be asking for Federal troops. If ten thousand men cannot control the situation, any number of men could not do it. Troops are within a few minutes' call of every colliery in the region. Trains are in waiting at every camp to take the men where they are needed. There is no red tape about it. We go on call from an operator or one of his employees."

❀

The Coal Conflict: Pressure for Settlement

When it became evident that the calling out of more troops did not promise the speedy reopening of the mines, the public demand for some other means of securing coal became more unanimous and more emphatic. In order that the public needs might be met, President Roosevelt sent to Mr. Mitchell, through Commissioner Wright, the following proposition:

> If Mr. Mitchell will secure the immediate return to work of the miners in the anthracite regions, the President will at once appoint a commission to investigate thoroughly into all the matters at issue between the operators and miners, and will do all within his power to obtain a settlement of those questions in accordance with the report of the commission.

After consulting with the district officers Mr. Mitchell replied that the union felt that at the White House conference it had gone more than half-way to meet the operators, and that inasmuch as the operators had refused to accept the decision of a tribunal appointed by the President, the union could put no confidence in their accepting the findings of the commission now proposed. As there was no law under which the President might enforce these findings, the union officials declined to ask their supporters to return to work "simply upon the hope that the coal operators might be induced or forced to comply with the recommendations of the commission." The day after the answer was sent to Washington Mr. Mitchell was summoned to New York to confer with Governor Odell and Senator Platt, representing the State government of New York, and Senators Quay and Penrose, representing the State government in Pennsylvania, all of whom were already actively conferring with the responsible heads of the anthracite coal roads. Just what pressure the New York and Pennsylvania officials attempted to put upon the operators has not been authoritatively announced, but unnamed persons present at the conference are quoted to the effect that the operators were reminded of the powers of the State and National Government to prosecute them for violation of the Anti-Trust Act, to forbid the railroads from engaging in the coal business and to reduce the rates charged for carrying coal, and that the State of Pennsylvania had still further powers over all companies chartered under its laws. The extreme powers of the State government of Pennsylvania are expressed in Article XVI., Section 3, of the State Constitution, which reads as follows:

> The existence of the right of eminent domain shall never be abridged or so construed as to prevent the General Assembly from taking

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the property and franchises of incorporated companies and subjecting them to public use the same as the property of individuals.

The extreme powers of the National Government are derived from its absolute control over inter-State commerce. The often repeated and apparently uncontradicted statement that the anthracite roads charge for hauling anthracite coal more than double the usual rate charged by American roads for hauling bituminous coal—being enabled to do so by the absence of competition—may make these excessive rates the vulnerable point in the armor of the coal-carrying roads toward which legislation may be directed. Thus far, however, all the threats and persuasions that have been brought to bear upon the operators by public officials seemed to have been without effect, and an operator at one of the conferences is said to have protested against the interference of "politicians." For this he was promptly taken to task by Governor Odell, who reminded him that the chosen representative of seven million people had a right to demand for them "relief from an intolerable situation."

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Alleged Discrimination Against Colored Students

The report printed in the Chicago papers that Northwestern University had excluded women colored students from its dormitories has been widely republished, particularly at the South, and cited as another striking evidence of the growth of anti-negro sentiment at the North. We have no desire to minimize the strength of race prejudice in any part of the country, and we recognize that there have recently been many disappointing evidences of its growth—such as the action of the National Convention of Stationary Engineers at Boston in voting amid applause to exclude negroes from membership despite the unqualified assertion of equal rights for all races hitherto made by the American Federation of Labor. But while we admit the presence and the cruelty of race feeling at the North, we wish to clear the Northwestern University in particular, and Northern colleges in general, from the charge of seeking to deny equal educational opportunities to young men and women of all races. Inquiry at the Northwestern University as to the reported exclusion of negro students brought the following reply:

> Northwestern University has never excluded young men or women colored students from its dormitories. We had last year in the men's dormitory a colored man during the entire year, and no objection was made to his presence on the part of any of the students or the University authorities. The case which has been reported in the papers is briefly this: A gentleman much interested in assisting poor girls to get an education erected two dormitories in Evanston, vesting the management and control of them, however, and the complete ownership of one, in a corporation composed entirely of women, public-spirited, philanthropic, eager and anxious to help girls who need help. This corporation is entirely independent of the University. The reported exclusion of colored women from these dormitories has not yet come up before the University authorities. There may have been some race feeling on the subject, but the rooms in these dormitories are intended for two students. One person is not allowed to pay for and occupy a room to herself. I believe no one was willing to become the roommate of the young woman in question, and so the social element was complicated by this financial one.

Under such circumstances, not only should the Northwestern University be freed from criticism, but also the subordinate corporation directly responsible for the management of the dormitories. No young woman, white or colored, has a right to be admitted to dormitories as the roommate of another young woman unless the arrangement is personally agreeable to both. The whole question is one of social rights, not of educational rights, and it would be a denial of one of the elementary social rights to force any young woman to room with another against her will.

❀

Temperance Legislation in Canada

During the past twenty-six years temperance legislation in the Province of Ontario has realized the following practical results: In 1875 there were in the Province 6,185 licenses granted; in 1901, 2,950; in 1875, one license to each 278 persons; in 1901, one license to each 700 persons. Local option is in force in 141 municipalities out of 756, one-fifth of the municipalities being now without a license. By a large

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number this is considered satisfactory progress, but by the leaders of the temperance organizations prohibition is still regarded as the solvent. To discover the mind of the people in regard to prohibition, the Ontario Government took a plebiscite in 1894. As a large majority were by that vote in favor of such a law, it was urged by temperance workers that a bill should be introduced, which Sir O Mowat, then Premier of Ontario, promised to do as soon as it was known what the powers of the provincial legislatures were. This was ascertained by the Manitoba Liquor Act, which was last year declared constitutional by the Privy Council at London. The Hon. G. W. Ross, who succeeded as Premier and leader of the Liberal party, had repeated on behalf of his Government the pledge given by Sir O. Mowat and was now called upon to fulfill it. Last February Mr. Ross introduced a bill which was practically a copy of the Manitoba Act, with the exception of an additional clause providing for a referendum to be taken December 4. To provide against the Act coming into force unless a majority of the voters turn out and support it at the polls, the bill requires that prohibitionists shall poll not less than one-half of the vote polled in the general election of 1898—that is, the prohibitionists must poll not less than 217,000 votes. If the opponents of the Act should poll only 10,000, the prohibitionists, to succeed, must still not come short of 217,000. Over that a majority on either side carries. Notwithstanding a strong protest against the conditions imposed, especially the condition requiring the prohibitionists to get to the polls at a special election on a single question, half as many voters as both political parties succeeded in getting to the polls at a general election for the legislature, the bill was passed, and, if sustained in December, will become law in May, 1904. At the recent general election for the legislature, prohibitionists had an opportunity to express themselves. In a few constituencies prohibition candidates were put up, but no one of them was elected. In most of the constituencies the prohibition vote was divided between the two political parties. The result of the election was a bare majority of one for the Government in the Legislature. The Government press alleges that many Liberal prohibitionists remained away from the polls owing to their dissatisfaction with the conditions of the referendum, and that as a result the Government lost several seats. It is anticipated that some members of the new Legislature will be unseated for illegal practices. If they are, the Government may gain enough seats in the by-elections that will follow to give it a working majority. Should it fail in this, the Legislature will probably be dissolved and a general election be held. In the meantime the supporters and opponents of the Prohibition Act are preparing for the vote on that measure. At present the prospect is not bright for the prohibitionists to poll the number of votes required to secure the adoption of the Act.

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Admiral Casey and the Colombian Situation

The fact that four United States war-ships have dropped anchor at the Isthmus—the Cincinnati and the Panther at Colon, the Wisconsin and the Ranger at Panama—is sufficient evidence of the seriousness of the conditions which persist there. Both Government and insurgent forces have been depleted by three years of almost constant warfare, but armed forces from one side or the other hold every important settlement, martial law rigorously prevails, postal censorship is vigilant, and, finally, what is of great moment to us, the trains across the isthmus are guarded by armed men from our war-ships. Last week Rear-Admiral Casey, of the battle-ship Wisconsin, had an important conference with representatives of the Colombian Government concerning a possible settlement with the insurgents. According to press reports, the Admiral considered that the terms offered in President Marroquin's amnesty decree were liberal, namely, that revolutionists who lay down their arms, criminals excepted, will receive the benefits of the guarantees which the Colombian Constitution gives to all citizens. Admiral Casey regards the insurgents' demand that the Government should pay the debts incurred by them as somewhat extravagant. He adds that he does not see much difference in the principles upheld by either of the Colombian parties, except in matters relative to the church; therefore, if they have the welfare of their

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country sincerely at heart, it should not be difficult to arrive at some peaceful conclusion. He has sent a communication to General Herrera, the revolutionary commander, expressing these views, and has proposed that the General hold a conference with General Salazar, the Government commander, so that they can discuss personally the terms of a peace treaty. Regarding his refusal to allow the Colombian Government to transport troops on the railway, Admiral Casey said that the United States had taken this action in order to maintain free transit. He knew that General Herrera would not dare to interfere with trains flying the American flag, but he thought that if the Government were permitted to transport troops or war material along the line it would be provoking to the insurgents and might cause an interruption of traffic. The occasion calls for both firmness and tact on the part of the Government at Washington.

❀

The English Education Bill

Last week Mr. Chamberlain, Colonial Secretary, made an important statement at Birmingham concerning the attitude of the Liberal-Unionists in the Cabinet towards the Government's Education Bill now before Parliament. Mr. Chamberlain acknowledged that the bill was not perfect and that personally he had always been in favor of governmental provision for secular education only. "Rightly or wrongly, however, the majority of voters require that religious instruction of some kind be given to the children." If the country could not get what it wanted from a Unionist Government, said he, it certainly would not get it from the Radical Government which would follow the downfall of the present Cabinet. The Colonial Secretary added that one thing was certain—namely, that the bill would not be withdrawn; for the only logical alternative to its acceptance would be the expenditure necessary to replace the existing denominational schools, and that expenditure was held to be impossible. Though Premier Balfour's prospects seem more clouded than ever, Mr. Chamberlain may be in a tolerably cheerful mood; because, in the event of Mr. Balfour's downfall, he probably sees a chance in the not too distant future for himself as Premier.

Last week the Baptists in convention declared themselves absolutely opposed to the Education Bill—a protest appropriately following that of the Congregational Union the preceding week at Glasgow. The most important speech of the Glasgow meeting was by Dr. Fairbairn, Principal of Mansfield College, Oxford. We quote a few phrases:

> It used to be said that the British Constitution was a splendid, elaborate contrivance for putting twelve honest men in a box. It might be said of the educational machine that it is a legislative contrivance for putting competent men and competent women in charge of the schools. The very last and worst method of obtaining competent persons is by the ancient method of tests; for tests impair integrity of mind. A man who has to study another man's opinions, that might not be worth studying, in order that he might keep his place, is a man who has been appointed on a false issue, and so appointed as not to be able to do justice to himself.

There has also been a great popular demonstration at Leeds, at which a hundred thousand people united in a resolution condemning the Education Bill (1) because it deprives men and women who have hitherto elected or served upon a school board of the constitutional rights which for thirty years they have enjoyed; (2) because it abolishes popular control of the schools for which the people are rated and taxed; (3) because it weakens the guarantee of efficiency, progress, and liberty in national education, and (4) because it proposes to levy local rates everywhere in support of sectarian dogmas.

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Canon Rawlinson

Canon Rawlinson, who died last week at Canterbury, England, was a thorough and well-equipped scholar, a man of tireless industry and of exactness rather than of searching insight or brilliant power of statement. He was born at Chaddington in 1812, educated at the grammar school at Swansea, at the Ealing School, and at Oxford, where he became later a tutor of Trinity and a Fellow of Exeter. He also served as a public examiner, and delivered the Bampton lectures in 1859. Three years later he was made Camden Professor of Ancient History, and ten years later Canon of Canterbury. He will be remembered as the author of "The Five Great Monarchies of the Ancient Eastern World,"

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"The Sixth and Seventh Great Monarchies," "The History of Ancient Egypt," and "The Origin of Nations." He collaborated with his brother, Sir Henry Rawlinson, and with Sir Gardiner Wilkinson, in the writing of a history of Herodotus. He was an eminent authority on Biblical history, and contributed largely to Dr. Smith's "History of the Bible," and to the "Encyclopædia Britannica" and "The Speaker's Commentary."

❀

Railways in the Sudan

Where the chariots of Cambyses once sunk in the sand, the Governor-General of the Sudan is constructing iron roads. "You will have to smash the Mahdi," said Gordon, almost with his last breath. Lord Kitchener, the first Governor-General of the Sudan, and Sir Reginald Wingate, the second, may well point, not only to the "smashing" of the Mahdi in 1898, but to the increasing overthrow ever since of the desolating tyranny of Mahdism. In that overthrow the railway has been a chief agent. It crept along, close behind and often abreast with the military expedition, up to Khartûm, the old Sudanese capital, forever historic as the place where a hero met his martyrdom, to be tardily avenged thirteen years later by the slaying of thirty thousand men. During the railway journey of eighteen hundred miles from Alexandria at the Nile's mouth to Khartûm, the traveler will see many impressive evidences of what England has done for Egypt (chief of all the great storage dam at Assuân), but no evidence will be greater than the railway by which he makes the journey in a small part of the time once required by the swiftest dahabîyas, and then even by the swiftest steamers. The railway indeed has already proved itself such an emissary of civilization to the ten million inhabitants of the Sudan that two other railways are in process of realization. The first follows the river hundreds of miles further south to Fashoda, a town also historic through a humiliation to France which in other and less diplomatic days would inevitably have precipitated a Franco-English war. Again, eastward from Khartûm, another and longer iron road will reach to Kassala, close to the Italian boundary, and thence northward will go to Suakin on the Red Sea. Kassala will also be connected by rail with Massaua, the best harbor on that sea and the port of the Italian colony of Erythrea. Another road is projected to the west from Khartûm to the State of Wadai, with its half-civilized population of two millions, and then, if possible, to Lake Chad. But, while this road in its western extension may meet with foreign opposition, England will for some time have her hands full in the construction of the roads east and south from Khartûm. They will not only induce a return to cultivation of the wide tracts depopulated under Dervish oppression, and a restoration of the trade developed in other parts of Africa during the sixteen years in which, under the Mahdi, the Sudan was lost to civilization; they should introduce a new and higher civilization than any which Africa has yet known.

❀

Progress in China

The death last week of Liu-Kun-Yi, the famous Viceroy of the province of Kiangsu, calls attention to the advance of civilization in China, due as much to him as to any other agent. Liu has long been regarded as the most powerful of all the Chinese Viceroys. His army of twenty thousand men was the best trained and best armed of any branch of the Chinese military service. He also had a small fleet, generally designated as "the Nanking Flotilla," from the name of the great capital where he ruled and where he died, the old capital of all China. Liu paid more attention to military matters than did his equally well-known colleague, Chang-Chi-Tung, the Viceroy of the provinces of Hupe and Hunan, and Liu's authority was more absolute, as he possessed the peculiar energy and alertness which are characteristic features of the inhabitants of his native province of Hunan. On the other hand, Chang has enjoyed an enviable influence outside of his own particular region of authority because of his philosophical and statesmanlike views on education and ethics. His book, "China's Only Hope," published a few years ago in an English translation, has excited as much interest abroad as did its Chinese original at home; it has been an invaluable means of information at first hand

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regarding the higher life of the real Chinese, especially the inland folk who live in and about the great native mart of Hankau. Between them, Liu-Kun-Yi and Chang-Chi-Tung have for many years ruled the Yangtse Valley, their influence extending far beyond the confines of their own provinces; it is even said that they have exercised more real power during the past two decades than was exercised by the redoubtable Li-Hung-Chang, or any other Chinese official. The attitude of the Yangtse Viceroys has been of critical importance to America and England (as the Powers chiefly interested in the development of Chinese commerce and civilization, especially in the eight Yangtse provinces), and at the time of the Boxer Rebellion the comparative immunity of the Yangtse Valley from the atrocities practiced in the north was principally due to the vigorous measures taken by them. They were the most effective agents in checking the revolt; in this attitude they offended the reactionary Empress Dowager, who now, however, admits that the Viceroys took the correct course for China as well as for civilization. Reports at hand last week from localities as far apart from the Yangtse as Fuchau and Swatau in the south and Chifu and Niuchang in the north show that the protection given by the Yangtse Viceroys is now bearing more notable results than ever. In industry, education, and in religious progress China has never known such an era as the present; it is in large measure due to the enlightened views of the Viceroy who has just passed away.

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The New Chivalry That the French Government should have called together a Congress of representatives from all the prominent countries of the world for the protection of young women going from one country to another is evidence of a serious social danger. This step has not been taken without an accumulation of shocking evidence in Austria, Russia, England, South Africa, and Egypt. *La Traité des Blanches*, as it has been called, is the name given to the systematic abduction of young girls in different countries for immoral purposes. The revelations made on this subject through the assiduous inquiry of several devoted persons in England and on the Continent led to the formation of the National Vigilance Association for the suppression of the trade. Under its auspices a Congress was held in London in June, 1899. The results fully justified that meeting. The existence of such a systematic traffic was amply demonstrated, and committees were formed in different countries to combat it. One of the most earnest leaders in France in this, as in many other moral movements, is Senator Bérenger; and it was largely due to his influence that the French Government took the initiative among the European countries in calling a conference of delegates from different countries, all officially designated for this purpose. Some forty delegates assembled, and their deliberations covered several days. The subject is a delicate one, and in France is complicated with other questions of the regulation of the social evil. The Congress recently held has no power to impose laws, but it can draft and discuss them, and perhaps one of the most important results will be the improvement of legislation on this subject. Among the European countries, Germany is the only one that at present provides for the punishment of this special form of abduction, which is generally carried on in other countries so as not to violate existing laws. There seems to be no explanation of the fact that the United States was not represented in this Congress, since an invitation was sent to our Government. In this new form of chivalry, the United States, one of the most chivalrous nations in the treatment of women, cannot afford to be behind the others. Evident means for repressing the traffic are the formation of societies for the protection of young women who are traveling, the establishment of homes for young immigrants, the organization of vigilance committees, and the enactment of suitable international legislation.

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The Strike in France The lamentable coal famine in America may be followed by one in France, according to the views of the coal-miners there who went out on strike last week. Following the refusal by operators to grant their demands for an eight-hour day, an increase of wages, and old-age pensions,

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three-quarters of all the miners in France are now out of employment. The region affected is almost exclusively in the north. The Government has issued rigorous instruction to prevent disorder, but a number of cases of interference by strikers with non-strikers have occurred, notably near St. Etienne, at the so-called "Mine for Miners," which is worked on a co-operative basis. Three hundred workmen there refused to strike, and were attacked with the usual results by a body of seven hundred strikers. The resistance of the anti-strikers is a marked feature of the situation over previous similar conditions; they are distributing pistols and cartridges and are organizing a night patrol. Although the French strike does not involve a third as many men as does that in Pennsylvania, its political importance is greater. Its chief storm-center is close to the great iron and steel works at Creusot, which are almost as important to France as are the Krupp works at Essen to Germany. If the seventeen thousand men at Creusot become involved, Government supplies for the army and navy will be crippled, but this event is not feared so much by the present Government as are the appeals and warnings addressed by the strikers to M. Combes, the French Premier. They ask him to intervene with the operating companies, and, this failing of success, to place the demands of the employees before the Chamber of Deputies; they warn the Premier that if he does not do these things he will lose his important Socialist support, and that, they say, may quickly lead to his complete overthrow.

❀

The Strike in Switzerland

The strike of ten thousand street-car and building-trade employees in Geneva, Switzerland, has been a serious one, practically suspending the ordinary life of the city. The trouble arose, so the strikers say, because the street-car company disregarded the arbitration decision which ended the previous strike and accepted employees without sufficient discrimination. Three thousand soldiers were quartered in the school-houses, and this prevented the strikers from interfering with certain manufacturing and other establishments where they attempted to provoke sympathetic strikes; they were, however, entirely successful in closing several small factories. Two additional battalions of infantry and a detachment of artillery were ordered to be held in readiness for an emergency. Shops and theaters remained closed. Most of the newspapers were set up and printed just across the French frontier near by, but the printers of the best-known paper, the admirable "Journal de Genève," agreed to remain at work, and the rioters who made demonstrations in front of the newspaper office were dispersed by the gendarmes. Meanwhile detachments of cavalry and gendarmes guarded the gas, electric light, and water works, the employees of which, after prolonged discussion, decided to continue work. This influenced the street-car employees on Sunday of this week to a like decision. During the strike nearly three hundred persons were arrested, and of this number a hundred and twenty were expelled from the country. The police say that the strike afforded a favorable opportunity of clearing Switzerland of certain Anarchists.

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The Cry from Macedonia

Trouble is again brewing in Macedonia, and the situation is causing uneasiness in Europe. Macedonia is, of course, a storm-center; and the years are few in which the mutterings of discontent are not distinctly audible at Constantinople and at the European capitals. The Bulgarians have recently celebrated a series of fêtes commemorating the throwing off of the rule of the Sultan a quarter of a century ago, and the Macedonians have apparently caught the contagion of their enthusiasm and are quite ready to follow their example. The Turkish authorities evidently regard the situation as serious, or they would not have so promptly mobilized an army of forty thousand troops. It looks as if they were determined to strike promptly and to strike heavily if there is any organized endeavor at insurrection in Macedonia. Macedonia, it need hardly be said, means to be free from Turkish rule; it is simply a question of time and opportunity. But time and opportunity involve several things: ripeness of preparation and feeling in Macedonia, unreadiness of Turkey, neutrality or friendliness

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of Russia, and the quiescence of the other Great Powers. Neither the Macedonians nor the Turks know to a certainty what position the latter would take in the case of an active insurrection; and the situation is further complicated by the fact that the Great Powers do not know what Russia would do; for Russia, no matter what her affiliations in diplomacy, always plays her own hand. There have been armed collisions and there are menacing reports from the Macedonian frontier, but there is as yet no certainty of any serious disturbance; and there are so many unknown elements in the situation that no one can predict what may happen in Macedonia, or, if anything happens in Macedonia, what the rest of Europe will do.

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Sasun and Harput The situation in Armenia has become more complicated and serious. A state of siege has practically existed at Sasun, nor have the arrivals of English, French, and Russian consular agents seemed to diminish the gravity of the crisis there. The town is surrounded both by regular Turkish troops and by Kurds, who apparently are only awaiting a signal to begin plundering and massacre. In all the Armenian villages of the Mush Valley, Turkish troops have established themselves and are treating men, women, and children in their customary ruthless and outrageous fashion. The Armenians are living in great fear, as they are unable to get from one village to another. Coincidently the Porte has been vainly pressing Mgr. Ormanian, the Armenian Patriarch at Constantinople, to deny the assertion published abroad that some Armenian churches and other buildings had been converted into mosques since the massacre of 1895. Reference to the atrocities of that year brings to mind the buildings of Euphrates College at Harput, belonging to American missionaries and burned by the Turks. Though indemnity has only very recently been paid, the buildings have long since been rebuilt. They are better planned and larger than the former ones, but are already becoming too small. There are now over a thousand students in the college; of these nearly two-thirds are boys. The great work being accomplished by our missionaries in Asia Minor is impressively shown by the annual report from the entire Harput district, where the average attendance of the thirty-six Sunday-schools is nearly forty-three hundred, and of the forty-one congregations almost fifty-six hundred. The personnel of the station includes fourteen pastors, four preachers, two colporteurs, five Bible women, five other helpers, and sixty teachers—a total of ninety, besides the thirty-six native teachers in Euphrates College. The President of that College, the Rev. Dr. C. F. Gates, has now accepted the invitation of the trustees of Robert College, Constantinople, to become Vice-President of that institution. President George Washburn's service in Turkey has already exceeded forty-four years, and has been of inestimable value, not only to the noble institution of which he is still the honored head, but to the building up of such young nations as Bulgaria, nearly all of whose young men in public life have received their education at Robert College.

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The Financial Credit of Missions With the recent extinction of a a debt that has rested for years on the American Board of Commissioners for Foreign Missions (Congregational)—at one time amounting to over $100,000—the unsurpassed financial credit of the Board is a proper matter of record. "American Board paper is gilt-edged everywhere," said a member of the banking house of Baring Brothers in London. Checks bearing its imprint and drawn in Japan, says Dr. Barton, of Boston, "are cashed in Europe at their face value as readily as international money orders." This general confidence has been earned by ninety-two years of unblemished fidelity in meeting all obligations. With its mission treasurers at the larger centers, and its station treasurers in smaller places through a dozen countries and in their remote sections, the financial transactions of the Board constitute a system rivaling that of great banking houses, and reaching many sections that no commercial house could reach. Dr. Barton states that "any money transaction can be consummated by telegraph over the name of the Treasurer of the Board in the quickest possible time, and at a lower rate of cost than the same could be done by any

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banking house in the world." Much more money passes through the treasury of the Board than the annual remittances for its missionary operations. The British Ambassador to Turkey, having to distribute the $500,000 raised in England for the suffering Armenians, put the money into the hands of the treasurer of the Board at Constantinople. The funds used by Miss Clara Barton and her Red Cross associates were placed in the same hands. The year following the disturbances in Turkey the treasurer received and transmitted $1,200,000 in addition to the regular outgoes of the mission, and not a dollar was lost or unduly delayed. This confidence is based, not on capital—the Board's permanent fund is small—but on character. Great banking houses have been known to fail. The financial credit of the Board, whose resources consist wholly in voluntary, unpledged contributions, is based in the final estimate on the churches supporting it. Its ultimate guarantee is simply the Christian purpose of these churches to carry on the work they began ninety-two years ago.

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Missions in Japan

The progress of Christian and missionary work in Japan as set forth in certain statistics recently issued is certainly significant. An increase of ten per cent. in the membership of the Protestant churches, as against two per cent. in the Roman Catholic and four per cent. in the Greek communities, is proof that evangelical missions are by no means weakening. Already the number of males in the Protestant community considerably exceeds the number of males in the Roman Catholic community, the latter showing a great disproportion of infants—the year's baptisms of Roman Catholics being slightly over three thousand, of which fully half were of children of non-Christian parents and presumably connected with orphan asylums. If we look for an explanation of Protestant advance, aside from the spiritual power of Protestant Christianity, we shall find it, probably, in two facts: the attention to education, and the organization of the Christian missionary force. Notwithstanding the excellent native Japanese schools, the Protestants enroll over 10,500 pupils, and nearly half are in the very schools which have had such a fight for government recognition. The Roman Catholics have less than half the number of scholars, and these are of a lower grade. In organization the Protestants of Japan lead the mission fields of the world. There are two "United" bodies, Episcopal and Presbyterian. Methodist union is almost achieved, and the Bible work is conducted by a joint committee of the two great Bible Societies, American and British. The result is a lessening of expense, of rivalry, and of friction, and a corresponding increase of efficiency and *esprit de corps*. With Methodist union accomplished, there should follow Baptist federation; and then the five great Churches—Baptist, Congregational, Episcopal, Methodist, and Presbyterian—should come to an understanding with one another, if more definite organization is as yet impracticable. One criticism: the figures, while valuable, are incomplete, as they make no account of the charitable organizations under evangelical influence. It is to be hoped that these can be secured by another year. If the new Bureau of Missions can assist in this direction for Japan, it will accomplish much for that wholesome understanding of the missionary situation, the lack of which causes much of the difficulty experienced by missionary societies in securing needed funds for their work.

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William II. and Religion in Germany

While there are four Roman Catholics to every five Protestants in Germany, Roman Catholic power in the Reichstag, or Parliament, has been largely in excess of this proportion. The religio-social test now confronting France was experienced by Germany soon after the unifying of the Empire; since 1873, however, the Center, or Roman Catholic party, in Germany (representing especially the Provinces of Bavaria and Alsace-Lorraine) has gradually obtained a firmer hold in the Reichstag, until it now controls more than a quarter of the votes of that body, and, what is more important, holds the balance of power. It calls for a more liberal relationship between Church and State than existed during the early part of the present reign. Signs are not wanting that such a change has for some time been in the Emperor's mind; he is

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not oblivious to the fact that, despite the opposition of the Social Democrats and despite the Protestant faith of the Hohenzollern house, the Center continues steadily to gain in strength. In return for its countenance in political directions, he feels disposed to do more for it than his predecessors have done. Hence Kaiser and Pope are at present on better personal terms than at any time since the establishment of the Empire, Leo XIII. being quoted to the effect that he "regards Germany as one of the most tolerant and liberal countries." In his recent speeches at Marienburg, Aachen, and Posen, the Kaiser further emphasized his tolerant attitude toward Vatican activities, an attitude in contrast with Bismarck's policy. The Center party proposes to follow up its advantage and present in Parliament a bill providing larger liberty.

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The Trust Problem: What is a Trust?

The questions, What is a trust? and What are the evils of trusts? are getting a very concrete answer in the present coal strike. In this strike two trusts—one of labor, the other of capital—are engaged in a bitter struggle, and because of this struggle between these two trusts the people of the Atlantic seaboard are in imminent peril of a calamitous coal famine.

In 1882 a number of petroleum refiners in Pennsylvania formed an organization in which the separate refining corporations were united by a very simple expedient, without abandoning their corporate existence. A majority of the stock of each corporation was given to a body of trustees. This gave them the financial control of each of these corporations, and enabled them to secure a monopoly of the oil refining business. This method of combination of independent corporations has been from time to time since followed in other combinations. The combinations thus formed are called Trusts. In fact, however, the method by which a number of independent corporations is formed combined under a single control is a matter wholly immaterial to the public. It is not the form of the combination, but the object and result of the combination, which concerns the public. It is not, properly speaking, the Trust, but the Monopoly, to which the public object. Both the object and the effect of the Standard Oil Trust were to secure a monopoly of the oil refining business. The same thing may be said of the Sugar Trust, the Tobacco Trust, the Steel Trust, and others less famous because not organized and conducted on so large a scale.

The coal combine is not technically a Trust—that is, the combination has not been effected by giving to trustees a majority of the stock of the companies which are combined in mining and carrying coal; but it is a monopoly; it is a combination of what were before competing corporations, and it was effected for the purpose of securing a monopoly in anthracite coal. So the United Mine Workers is not technically a trust, but it is, or is endeavoring to be, a monopoly. That is, it is an organization of local unions which were before more or less independent of one another, and it was effected for the purpose of controlling all the skilled labor that is engaged in mining anthracite coal.

The same principles apply to a combination of capitalists and to a combination of laborers, though the term trust is ordinarily used only to designate a combination of capitalists, not of laborers, and is technically used to designate a particular kind of capitalistic combination. But in popular discussion the term trust embodies the wider meaning. It is in this wider meaning that The Outlook uses the word. In answer to the question, What is a trust? we reply:

Technically, a Trust is a particular form of capitalistic combination; in popular parlance, a Trust is any combination of capitalists or laborers organized for the purpose or with the effect of securing a monopoly in any commodity or convenience by excluding competition, regulating if not limiting output, and determining if not enhancing prices.

The capitalistic trust has created its monopoly in various ways. Sometimes it has sold its goods below cost until its competing rival has been compelled to abandon its business. Sometimes it has refused to sell its goods to merchants who handled the goods of a competitor, or it has given especial rebates to merchants

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who handled only its own goods, or it has secured, generally by underhand means, special rebates from the railroads, enabling it to undersell its competitors, or it has secured the absolute control of the article necessary to the welfare of the public, as the coal combine has secured the control of all the anthracite coal in the United States, and thus has been able to exclude all competition from the field.

The laborers' trust has also endeavored to create its monopoly by various methods: sometimes by securing a law limiting or excluding free competition, like the Federal law forbidding the free importation of contract labor, or the Pennsylvania law forbidding the employment of skilled labor in the mines except by licensed miners who have had two years of apprenticeship in the State; sometimes by creating a public opinion among laborers themselves which operates to exclude the individual laborer from any trade in which labor is already organized; sometimes by boycotting any concerns which manufacture goods except by organized labor, or by sympathetic strikes against any concerns which handle goods made by other than organized labor; and, finally, by intimidation and open violence against individual labor when it has ventured to enter into competition with the labor which is organized. That there are great ethical differences between these methods of excluding competition is palpable, but the object sought by all these methods is precisely the same—namely, the exclusion of all competition, and thus the establishment of a practical monopoly.

This answer prepares the way for the answer to the question, What is the evil of the trust? The trust is evil because it is a monopoly. It is intolerable that any man, or any body of men, in a free country should be permitted to control such necessaries to modern civilized life as oil, coal, beef, sugar, flour, steel, transportation, intercommunication, and the like, whether their control is justly or unjustly, wisely or unwisely, exercised.

There are many incidental evils in unregulated monopolies. They have corrupted government; oppressed, sometimes financially ruined, sometimes literally destroyed, individual competitors; they have been curt and overbearing in their treatment of rivals, of partners, of the public; the capitalistic monopoly has demanded the disruption and destruction of the labor monopoly, that it may be able to control wages as well as prices; the labor monopoly has demanded the disruption and destruction of capitalistic monopolies, under the delusion that it can thus get all the profits of monopoly itself, in other words, secure a monopoly of monopoly; in some cases, as at the present time, two monopolies have engaged in a life-and-death struggle and left the public to suffer, while they have either expressly or tacitly denied the right of the public to interfere; in other cases they have combined to make the monopoly more secure, and have divided the profits between themselves. But these are only the incidental evils of monopolies. A monopoly controlled by men regardless alike of public welfare and public opinion may inflict a greater immediate injury on the people than a monopoly controlled by men who are either wise enough or just enough to see that they cannot permanently advance their own interests by a policy which sacrifices the interests of the public. But the real evil of monopoly is inherent, and exists whether the monopoly does well or does ill. It is the evil which inheres in all absolutism. Industrial absolutism is no better than ecclesiastical or political absolutism. It is no better and no worse when exercised by a labor organization than when exercised by a capitalistic organization. It is no more defensible when it employs the machinery of law than when it puts law at open defiance; no better when it defies law by means of corrupting legislatures or courts than when it defies law by means of mob violence. Absolutism is bad alike to him who exercises it and to him who is subjected to it. The absolutism which determines the price of our food and our fuel is as fatal to freedom as the absolutism which determines the limits of our political liberty. A Czar in the coal fields is no more to be endured by a free people than a Czar in the palace. A Czar who determines under what conditions we may have the necessities of life is not to be tolerated because he prescribes just or even generous conditions; and he is not tolerable whether he secures his power to prescribe the conditions by an organization of capital, or by an organization of labor, or by a

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combination of the two organizations working together.

In 1623 the Statute of Monopolies was passed by the English Parliament, after half a century of agitation. It made all monopolies illegal except such as might be granted by Parliament or such as were involved in patents for new inventions. Since that time the question whether monopolies are allowable among a free people is not an open question in Anglo-Saxon communities. The fact that the monopoly is secured, not by governmental prohibitions, but by capitalistic or labor combinations, does not make it any more endurable. The present coal crisis simply emphasizes the protest of four centuries against permitting monopolies in a free country; the anti-trust speeches of Mr. Roosevelt are simply a new expression of the inherited and ineradicable determination of the Anglo-Saxon people to be free in their industrial as in their political action and in their religious opinions. How to preserve and maintain this freedom is the question which now confronts us. It is more important than the question how to get coal. If, spurred to its consideration by the dread of personal and industrial disaster inflicted by a coal famine, we find the answer to this question and secure the freedom which we have carelessly been allowing to slip away from us, the prize will be worth all that it will cost. No one man is wise enough to answer the question. No one method will furnish a complete solution to the problem. It will be solved only by many answers from many quarters. The Outlook hopes in future issues to contribute what it can toward the ultimate solution. Here we only define the problem to be solved.

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A Bribe-Giver Convicted

The trial of the St. Louis corruptionists reached a new climax last week, when Robert M. Snyder, banker and promoter, was convicted of bribery and sentenced to the penitentiary for a term of five years. Other men of wealth involved in the wholesale corruption of city officials exposed by Circuit Attorney Folk and successive grand juries last winter have escaped prosecution because the statute of limitations of Missouri forbids the prosecution of such offenses more than three years after they take place; the carnival of corruption unexpectedly brought to light by the foolhardiness of certain participants took place under Mayor Zeigenheim's administration in 1898. The defense of Banker Snyder turned not upon an attempt to clear him of the crime charged, but upon an effort to show that he too was shielded by the statute of limitations. The reason this effort failed was that the Missouri statute expressly provides that the period during which the accused resides outside the State shall not be reckoned as a part of the specified three years, and Mr. Snyder, while President of a bank at Kansas City, moved to New York and took up his residence at the Waldorf-Astoria, engaging his apartments by the year. The testimony as to where his legal residence was had only a legal interest, but the testimony by which he was proven guilty of giving bribes was full of sensational disclosures. One of the witnesses was George J. Kobusch, the President of the St. Louis Car Company, and a man of great wealth and high social standing. "His narrative," says the St. Louis "Republic," "which necessitated his branding himself as a bribe-giver and dispenser of boodle, . . . was given under the greatest stress of emotion, each word a groan." He testified to having distributed from $35,000 to $40,000 of Snyder's money. Mr. Kobusch himself is under indictment for perjury in connection with the Central Traction Bill. Another witness, Finis E. Marshall, the cashier of the Continental National Bank of St. Louis, testified that he had received from Snyder a deposit of $145,000 to be held by him "as trustee in escrow, and only to be paid out upon delivery of legally completed franchise." A third witness, Frederic G. Uthoff, who was a prominent member of the City Council in 1898, testified that Snyder and Snyder's subordinates had brought him a package of $50,000 to secure his aid in passing the Central Traction Bill, and that at the same time John Scullin, an ex-street railroad magnate, and Edward Butler, a man of wealth and political prominence, had paid out money almost as lavishly to defeat the Central Traction Bill and pass a measure known as the United Traction Bill. Mr. Scullin, he

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said, had paid him $25,000 to push the rival bill.

Altogether the disclosures were such as to make the St. Louis revelations the most important chapter yet written upon the corruption of the civic conscience which springs from the system of permitting the public representatives to alienate public franchises to private corporations for long terms of years. Not only was the official conscience corrupted, but also the business conscience, as men of business standing came to accept as a matter of course the ownership of stolen public property, and to excuse, if not engage in, the debauching of public officials by which this ownership is obtained. The conviction of Robert M. Snyder is likely to do more than any event of recent years to awaken the public not only of St. Louis but of the Nation to the truth of the principle that the one who debauches is as guilty as the one who is debauched, and should be equally condemned. Indeed, the greater the wealth and social prestige, the greater the guilt, because the temptation is less than that of the man of lower station whose corrupt action the bribe-giver buys.

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A Radical Plan

The first report of President Butler, of Columbia University, is notable for its frankness and courage. He has disclosed the financial situation of Columbia without reservation, and publicity is the first step towards gaining public confidence. Columbia University owns a very large amount of property, and has a very large endowment; but it also has a debt of about three millions of dollars, and it is sorely pressed in all its branches for more room and for new buildings. It has one of the most commanding positions in the city, and consequently one of the most valuable. It needs more land, and every foot of land on Morningside Heights is held at a great price. That price will steadily increase. The University needs an additional endowment of ten millions of dollars adequately to house its various departments and to carry them on effectively. If it is to do the work which it ought to do for the city of New York and for the country at large, it must have this money. It is an immense sum to ask for; but it is a stroke of statesmanship to ask it at once and allow the minds of men and women to become adjusted to it. That Columbia will have what it needs there is little doubt; so intimate is the relation of the University to the community, so sorely is it needed, and so rapidly are the residents of New York coming to understand its significance and value.

After stating the needs of Columbia, Dr. Butler brings forward a very radical modification of the undergraduate course. He proposes that a college course of two years instead of four shall secure the degree of Bachelor of Arts. In other words, he proposes to cut the present college course in two. Under this scheme undergraduates, on the completion of two years of academic work, may receive the degree of Bachelor of Arts and enter a professional school; the degree of Master of Arts to be conferred only upon those who devote the full four years to academic work, and such students only are to be eligible for the courses leading to the doctorate of philosophy. In the judgment of Dr. Butler, one of three things may be required by the University of a student upon entering his professional studies: the completion of a normal secondary school course of four years, putting admission to the professional and technical schools on a plane with admission to college; the completion of the present college course of four years; or, the completion of a two-year course. In his judgment, Columbia cannot be satisfied with the requirement of only secondary school graduation for admission to professional and technical schools.

On the other hand, he is of opinion that to insist upon the usual four-year college course imposes too high a standard as to time; it taxes unduly the ability of self-support. Under the present scheme of training it involves two or three years of kindergarten, eight years of elementary school, four years in the secondary school, four years in college, and three or four years in a professional or technical school. Four years, in Dr. Butler's judgment, is too long a time to devote to the college course as now constituted for students who are to become technical or professional students. The practice of counting a year of professional work as a substitute for the fourth or senior year of the col-

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lege course has practically established a three-year course at Columbia and other institutions for those who intend to take further professional and technical courses. In Dr. Butler's view, this shortens the college course without appearing to do so, divides the interest of the student between the college and the professional school, and fails to give full support to the college course of purely liberal study. There is, in his judgment, no valid reason why the college course should be of uniform length for all classes of students. Two or three years of college life and study may be ample for a man who proposes to enter a profession, while three or four years may be necessary for the man who proposes to go into business. In Dr. Butler's judgment it would be unwise for Columbia to reduce the length of the college course from four years to three; and he therefore urges the establishment of two courses, one of two years and one of four, the former to be included in the latter, and the completion of the shorter course to entitle the student to admission into professional and technical schools.

The Outlook agrees with Dr. Butler that it is essential that some way be devised which shall shorten the path between the kindergarten and graduation from the technical school; but it is equally essential, on the other hand, that nothing shall be done to cheapen education in this country or to lower its standards. Even measured by purely commercial standards it is evident that in this age of trained men thoroughness of education is increasingly important; that in the competition upon which this country has entered in the open field of the world commercial success will come, not to the people who have the greatest natural sagacity, but to people whose natural sagacity has had the highest training. But commercial success is itself of secondary importance; national character is far more important than national success; and both reasons make it clear that nothing should be done which in any way lowers the educational tone or diminishes the respect for education. The dangers of this country come from a tendency to lower the standards; its safety lies in holding them up.

The problem which must be solved in education is to provide for the men who cannot spend the length of time now required in order to pass through the various stages to the technical school without in any way compromising with the tendency to lower the standards. There is no reason why certain students should not enter upon a professional course after a two years' college course; but there are very strong reasons against conferring on such students the degree of Bachelor of Arts. It is essential that the college degrees should stand for real achievement; that they should have a positive value. If a student who completes the college course of two years is to have the same degree as one who completes a four-year course, the B.A. ceases to stand for either positive achievement in scholarship or that quality of culture which comes only from long residence in a college or university, and in general only from the non-professional and non-utilitarian studies. Provision must be made for the men who need a shortened course, but the entire educational system need not be accommodated to his necessities. There will always be a large number of men who wish to take a full college course, which means a great deal more than going through certain courses of study, hearing certain lectures and passing certain examinations. That course ought not to be curtailed for the sake of men who desire or who need to move more rapidly. Provision must be made for both sets of students; but the two courses should be differentiated, not only in time, but in arrangement and order of studies and in the formal recognition of the work done at the end. This is the problem which universities must work out. Dr. Butler's proposal is so radical that it will provoke wide discussion; its radical character will serve to give the discussion more point and to open the whole matter of readjustment from the primary school up. But whatever change in methods that discussion may lead to, it ought never to lead to any departure from the fundamental principle that, however quantity in education may be reduced, its quality must be maintained. If there must be reduction, let it be made in those studies which impart information, not in those which are cultural and which are, therefore, fundamentally educational.

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The Supernatural, True and False

A recent historical work by a distinguished Anglican clergyman begins with a reference to the period of primitive Christianity, especially in New Testament times, as characterized by "open manifestations of the Supernatural," which presently "became rarer and rarer, until they ceased altogether." The reference is, of course, to miracles, which most Protestants regard as having ceased at the end of the Apostolic age, while Roman Catholics hold that they have continued to this day. The question which this reference raises, quite apart from questions concerning miracles, touches the legitimacy of this close identification of the supernatural with the miraculous. Is there no "open manifestation of the supernatural" except in miracles? Current religious opinion so holds, but it cannot satisfy, on one hand, the thoughtful mind that has verified for itself the reality of miracles, while, on the other hand, it obscures to doubting minds the reality of the true supernatural. The chief objection to this opinion does not spring from skepticism, or from scientific doubts of miracles. Religion of the spirit, the spirit of Christianity, cannot rest content with that limited and low, though popular, conception of the supernatural which looks for its characteristic and decisive manifestations as occurring on the level of the senses in the material world.

By "Nature" without a defining adjective current speech undoubtedly means nature as visible in the heavens, in landscapes, in physical organisms. That there is also an invisible nature is equally well recognized in such current terms as "psychical nature," "moral nature," "spiritual nature." That nature invisible is of higher order than the visible is also fully admitted. Psychical nature, whether in dam-building beavers or ship-building men, uses material nature as the instrument of its will. Likewise moral and spiritual nature dominates nature psychical and material. Witness the achievements of statesmen and prophets. Evidently the real Supernatural is not outside of Nature but within it. Each higher order in Nature is supernatural to the orders below. The grass is supernatural to the soil, the ox to the grass, the man to the ox, man moral and spiritual to man psychical and physical.

To overlook these distinctions, so obvious in common speech, works intellectual confusion. Too often religious thought recognizes no hierarchy of orders in Nature, deems it to be simply physical, and regards the Supernatural as a series of physical signs and wonders interrupting Nature, rather than as a power within Nature and transcending it. This is practically a degradation of the real Supernatural to the physical level, and a hindrance to recognition of its claim to rational belief.

The real Supernatural is the spiritual, not the miraculous, however credible—a higher order in Nature, not an interruption of that order. This truth should supersede the ancient fallacy that still widely vitiates religious thought. When an Elijah proclaims to Baal-worshipers that the God of Israel is the true God, and corroborates his testimony by calling fire down from heaven to consume his sacrifice, it is deemed, because of the miracle, to be a supernatural revelation. But it is not so deemed when the sage of the Proverbs testifies to a nation of religious formalists the moral character of Israel's God: "To do righteousness and justice is more acceptable to the Lord than sacrifice." This is not accounted supernatural, because a spiritual truth above the psychical men who heard it, but merely pure ethical teaching in advance of the times. But that is a pagan, not a Christian, way of thinking. In each of these cases the specific character of supernatural revelation is equally evident—the disclosure of spiritual and moral truth above the existing attainment of the psychical men addressed. The character of a revelation depends on the character of the truth disclosed, not on the drapery of circumstance attending the disclosure. Clothes do not make the man, though the coarse or careless may so think. What belongs to moral and spiritual nature is supernatural, that is superior to what belongs to nature psychical or physical, whether or not it is accompanied by visible signs and wonders.

Thus the reality of supernatural religion and supernatural revelation is demonstrable against the skepticism that is bred

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of pagan misconceptions. Limiting the view here to the central point of a wide field, one must acknowledge it as conspicuously apparent in Jesus Christ. What he revealed to human thought as a heavenly vision unprecedented was in the higher order of the moral and spiritual life. Here the true Supernatural attests itself with a reality and power that tolerates, but does not need, the halo of miracle to identify it as such. The characteristic ideals of Jesus, his profound consciousness of God, his filial thought of God, his moral oneness with God, his realization of brotherhood with the meanest of mankind, still transcend the natural thought and sentiment even of his disciples. By that transcendence the fact of Supernatural Revelation is manifest in his peerless life as undeniably as the sun in an unclouded noon.

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The Spectator

It fell to the lot of the Spectator during the past summer to journey once more over to England and visit old-time scenes and places where open doors and open hearths awaited him for the sake of those who had gone before. As the railway train conveyed him away from the steamer landing, the thing that struck him most forcibly in the country was the walled garden with its barricade of glass and mortar upon the coping-stones. He thankfully turned over in his pocket the letters and cards of introduction and the notes of friendly greeting which were to be his "open sesame" to the guarded portals. The threatening wall and the eventually wide-thrown-open gate remain in his mind as symbols of English rural and suburban life. Such a glimpse into the quiet homes was granted him as falls to the lot of few travelers, but he soon learned his lesson: that entrance was obtained only by the properly accredited way, and permanence of abode only by walking in the set-apart, neatly graveled paths. To the guest, rural England is a land flowing with milk and honey, but he must beware lest he express his preference for ice-water and Tartar sauce!

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Once duly accredited, everything which his host possessed was at the Spectator's disposal: his gun, his friends, his fireside, even the sacred hour of dinner; but the Spectator discovered with amusement, tinged later with regret, that his own private and peculiar possession, his choice of English, had gone from him. It has been barred out by the glass-topped wall, and found no admission by the guarded gate. The corrections were made courteously, laughingly, conscientiously, sometimes for the reason that his hostess had known his grandmother, sometimes merely for his own good, but, reason or no reason, the fact remained—they were made. The statement that Shakespeare had handed down to posterity a certain phrase had no weight against modern south-country usage, and a word admitted by the purist of a century ago, and of consequent good standing in the United States, was quietly laid aside in the north. Up-to-date Americanese was regarded with the silent disfavor which regulates the conduct of drawing-rooms. Such expressions as "Those poppies are simply *luscious*," or "The hills are most awfully *ripping*," were used by the young people of the household and fell upon accustomed ears, but the Spectator had to learn to speak of crackers as "biscuits," of a mail-wagon as a "post-cart," of a ticket-agent as a "booking-clerk," of window-shades as "blinds." The term "public school," as applied to a board school, caused consternation among the Eton and Harrow boys, and the expression "shirt-waist" sorely troubled the girls. His request in a shop for a lady's pocketbook only brought forth a daintily bound collection of sheets of face-powder, and he heard a fellow-countrywoman ask for candy, to be met with the question, "Wax or tallow?" Nor was her want supplied until she substituted "boiled sweets."

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After all, what did it matter? Although he had offended English custom by speaking of wild ducks as "game birds," he was offered splendid shooting on the First; although he declined to call the keeper of a livery-stable a "job-master," carriages were still forthcoming; and the difficulty of accustoming his tongue to meet English preferences (or English prejudices) weighs not one grain in the balance against the full measure of good will, kindness, and honest common sense which remain in his remembrance as the salient characteristics of the English people.

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The Coal Strike: A Near-by View

An Interview

The following statement of the present situation among the striking miners is made by a resident in the mining regions, who for years has been familiar with the mining industry, and unites signal impartiality with a warm sympathy with injured men of all sorts and conditions. His statement of the case, made in reply to direct questions, hits both ways, and would subject the author to so much fruitless controversy with both sides if his name were published that we withhold it, confident that the interview without this aid will carry its own weight.—THE EDITORS.

QUESTION. What are the actual conditions as regards lawlessness and terrorism prevailing to-day in the anthracite fields?

Answer. To understand the restless spirit of the mine employees which breaks forth into disorder in our towns and villages, we must recall the fact that on June 2 last John Mitchell called out the engineers, pumpmen, and firemen of the anthracite collieries. On the 16th of the same month he called out all fire-bosses and barn-bosses. These orders have not been rescinded. Hence every one who acts as stoker in the various collieries, or runs a pump, or operates a stationary engine, or feeds the mules, is classified as a non-union man, and is considered an enemy of organized labor. It is well also to get clear in mind the fact that any man who leaves the work he regularly performs at the colliery and discharges the duties of any one of the above classes of labor is classified as a "scab." Any man imported into the coal fields to fill the places above mentioned falls into the same category. All these are antagonistic to the Mine Workers' Organization. Hence mine foremen, clerks, and assistant bosses who fill the places of the striking pumpmen, engineers, etc., are all denominated "scabs," just as much as the men imported to take the places of the strikers; the only difference being that the first class live and reside with their families in these coal fields, while the imported men are strangers and stand alone. There are some clerks working every day at the collieries, but these perform their ordinary work and are not molested. Non-English-speaking pickets sometimes make mistakes and slug or cut the wrong man; that, however, is done in ignorance. The classes against whom uncompromising hostility is cherished are those above mentioned. To these must be added the deputies who guard the several collieries and the soldiers whose duty it is to preserve order and suppress lawlessness. These armed men are regarded as enemies of organized labor, and that chiefly because they carry arms for the purpose, as one of the strikers said, "of shooting down we men."

The casual observer to the coal fields is cognizant of all this. When President Baer, of the Philadelphia and Reading Railroad, said that all the collieries of the anthracite coal fields were in a condition of practical siege, he spoke the exact truth. Deputies dare not leave the stockades or pass beyond the barb-wire fence which defines the boundary of the several collieries. And inside this boundary no private individual is permitted to go. When two deputies, whose thirst for alcoholic drink was stronger than their fear of bodily harm, resolved to risk a trip to a neighboring saloon to procure liquors, they fell into the hands of the strikers, and instantly a mob gathered, a rope was tied around the neck of one of them, and the cry "Lynch him, lynch him," was instantly raised. District leaders of the miners, together with the officers of the peace, however, came to the scene, and by an appeal to the men they induced them to disperse, and the deputies were arrested and put in jail for violating the borough ordinance which prescribes that they are not to come within borough limits. Wherever a deputy appears, he is a poignant irritant to the laborers and a sign for the instant gathering of the clans. Indeed, so intense is this feeling that a private citizen dressed in dark-blue garments—the uniform generally worn by the deputies—is liable to be assailed with vituperation as a deputy. This occurred in one of our villages, and if the man had

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not been equal to the emergency he would not have escaped a slugging. The deputies are, on the whole, strictly kept in the collieries; they eat there and sleep there and cannot leave without a pass. The borough authorities invariably order them to keep outside borough limits. And, to the credit of mining officials be it said, they have co-operated with borough officers in this respect. They insisted upon the deputies keeping from the towns so that their presence will not irritate the men and excite disorder.

The soldiers are classified with the deputies and their presence vigorously denounced by union men. In the town of Shenandoah, where the troops first came, one of the soldiers was hurt as the equipments were unloaded; the crowd of mine employees who looked sullenly on was in great glee, and one of them said, "D—n him, I wish he were killed." Wherever the troops are stationed in considerable numbers, the soldiers can with safety go along the streets of the village or town. But wherever any one of them appears in military dress in a town far removed from the camp, he is in danger of being assaulted. One of these men was taken sick and came to a neighboring town to take a train for home. While waiting in the depot for the train, one of the borough officers saw him, and after finding out his intention, he told him, "You better come with me," and the man was kept in the station-house until train-time. It was not safe for him to be in the depot. Wherever the troops have been called upon to guard a coal train which has been interfered with by the strikers, they are subjected to insults and pelted with foul epithets equal in virulence to those hurled at the deputies. A woman, who in kindness gave a cup of water to a soldier who begged that favor, was vehemently assailed by a Slav, who threatened to do her bodily harm if she would again attempt such a thing.

Deputies and soldiers are here to defend property, preserve order, and suppress disorder, all of which, from the mine employees' standpoint, is in defense of the operators' interests. For this reason, most of the illiterate and ignorant employees do not discriminate between these men and the employers who have engaged the services of the one and petitioned the State authorities for the other. They reason according as they feel. They see these men armed, and they know that they will shoot the mine workers down in case of conflict, where physical force is used against non-union men when moral suasion has failed.

But the offenses committed against the deputies and soldiers are as nothing compared with those committed against the "scabs" proper, viz., men who take the places of strikers. Hence, imported labor, foremen, assistant foremen, clerks, etc., who keep the collieries in medium condition, are in daily terror of injury to life and limb. There is no compromise between these two hostile camps. The men who stand loyal to their employers are invariably regarded as enemies by those whose dominant idea is the preservation of the union. The only point of juncture between these two divergent codes of honor is economic. The foremen and their assistants stand firm by the operators, for the reason that their living and that of their families lie in that direction, while the union member clings with equal tenacity to the organization, for, by instinct and tuition, he knows that it is the door of hope whence increase in wages and improved conditions may come. The spirit of the group binds union men; for it they are willing to sacrifice, and according to its intensity so is their hostility against all antagonistic forces.

Let us consider some of the acts of violence against persons. These sometimes take a form that is brutal beyond description. Nothing in the annals of savagery exceeds in brutality the fatal assaults made upon Beddall, of Shenandoah, and Winston, of Olyphant. The savage attacks were revolting and horrible. The brute aroused in the Slav's breast is as fierce as the red-clawed beast of the forest, and this element when excited in the Celt's nature is a good third. Some Slavs proposed to mark every non-union man they caught by clipping his ear. They began the practice on a victim whom they caught, who in addition to that was slugged and pitched into the creek. Another non-union man was watched by these men. Some friends warned him to stay home, but the wife was the head of that home and she said, "You must go to

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work." The man stood betwixt two fires. He chose the less of two evils, and by cunningly selecting unseasonable hours he evaded the vigilance of the "vigilants." But one morning about three o'clock he was caught and slugged. A woman heard the cries and the pummeling. She rushed to the window and shouted for help; the assailants took fright and scattered, leaving their victim in a pitiful condition. If that woman had not interfered, the probability is that another victim would have been added to the list of the dead in this strike. Another man, a mine foreman, who lived in one of the mine patches far removed from town, had a longing to come to town, where he had not been for several weeks. He risked it on a Saturday evening. The "vigilants" saw him and lay in wait; that night the man was sandbagged; he lost his purse and watch, and carried marks of the assault for many days.

Within the last twenty-four hours, as the National Guards are pouring into the coal fields, a house was dynamited at Brownville, a deputy trounced and thrown into the creek, a non-union man slugged on the streets of Shamokin, the men at work in a mine at Mount Carmel fired-upon and stoned, and a mob dispersed by troops at the Royal Oak colliery. A non-union man and his wife whom we saw last evening said, "We fear nothing as dynamite," and the woman, who suffered from heart trouble, said, "I can't sleep at night. I imagine they are coming all the time."

This is the state of warfare which exists in our society up to the coming of the National Guard. The instances above given could unfortunately be multiplied indefinitely, and no section of the anthracite coal fields is exempt. All parts of this area are not equally subjected to a reign of terror. We know of some sections where foremen go and come as they choose, notwithstanding they are "scabbing;" in other communities the spirit of lawlessness runs riot, and before it all sense of decency, personal rights, and obedience to law is swept away. Street-cars are held up, persons in them slugged, incoming trains are watched, the names of those who leave home for other parts of the anthracite coal fields to secure work are published, and their families maligned and ostracized. It is a lamentable state of affairs, and occasionally such villainous deeds are done that men who have connived at slugging hold up their hands in horror. Think of the villain who, in the silent hours of the night, places dynamite under the porch of the house of a non-union worker, whose wife was about to become a mother and to whose side nestled her two little children while their father was at work. That dastardly deed so aroused the ire of one of the priests that he charged the members of the union with murder, "not," said he, "of men who can defend themselves, but of innocent women and harmless children—yes," he added, "you try to murder even the unborn."

Lawlessness against property is also prevalent. The order calling out the engineers, firemen, pump-runners, fire bosses and barn bosses must ever be regarded by the unprejudiced as an overt act against the preservation of property. The mining industry differs from most other industries because of the fact that the fixed charges are constant regardless of the production of coal. Unless one is ready to abandon a mine, he must every day pump out the water, repair the gangways, and keep open the passages made for the air. Here in the anthracite coal fields millions of dollars are sunk in tunnels, gangways, airways, stationary engines, pumps, etc. If all the pump-runners, engineers, repair men and firemen deserted their posts, it would be in every respect similar to the destruction of millions of dollars' worth of property. The Lytle colliery was wholly deserted. The operators said, "Let it stand." Since June 2 no water has been pumped, and this plant, representing a capitalization of over three-quarters of a million, is gradually filling up. It will take from four to five months to get this colliery into working condition so as to employ its 800 hands and produce the amount of coal which was shipped to market before the strike, viz., 270,911 tons annually. During the last December floods one of the employees of Preston colliery No. 3 fell down the shaft. The Reading Company for over six months worked at that water in order to recover the remains of the drowned man. In July last, after an expenditure of nearly $50,000, they suc-

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ceeded in getting the body. No sooner was this done than the local union insisted upon the engineers and firemen coming out. They did so, and the colliery is abandoned and the pumps removed. If the company will not open it again, 365 employees will be out of employment and 135,111 tons less coal annually shipped to market. If it is opened, it will mean another expenditure of $50,000. It seems incredible that intelligent men should advocate and adhere to such a foolhardy policy as to insist upon the flooding of the mines. Willful destruction of capital will injure none as it will labor, and the attempt to shut down all the collieries will stand forth as a conspicuous example of a short-sighted policy, precipitated by a spirit compounded equally of braggadocio, spite, and stupidity.

In comparison with the above all other attempts at destroying property are minor. Dynamite is the weapon of a sneak and a coward. He cannot plead the excuse of the man who loses his individuality in the crowd. Foully and by night does this degenerate go to work, and he knows not who may be the victim of his nefarious deed. A doctor in one of our towns, who was on his errand of mercy about midnight, heard twelve yards ahead of him the deafening roar of an explosion, and saw the porch of a house blown to pieces and the windows broken on all sides. A saloon-keeper who sold liquors to deputies was suddenly startled from his repose by an explosion of dynamite which made the spirits quake. In another town three houses of non-union men were dynamited. Fortunately none of the residences of these dwellings were injured.

Time will not permit mentioning the tampering with railroad tracks, the attempt to destroy bridges, and the burning of washeries. These deeds of lawlessness have been perpetrated, and the sense of insecurity engendered by them brings about a mental tension which tests the steadiest nerves, while it works havoc on those of weak and timid women. Every foreman is armed, and he keeps his weapons near him every hour, night and day, and must be ready to meet possible emergencies. The windows of his home are smashed, effigies are hanging in front of his door, his children are insulted on the street, their playmates shun them, and in the public schools they are victims of malignant epithets. The wife is ostracized, and the butcher, milkman, and baker are warned not to sell their commodities to these families.

The Reading Company advanced the wages of employees who have in this conflict stood loyal to their trust, ten per cent. Well may they. These men and their families have stood the brunt of the battle, while the absentee capitalist receives reports at a safe distance. The fact that these foremen are living with their families in the midst of the tempest makes their sacrifice far greater than that of the imported men who are away from home and are well kept in the collieries. Some of these husbands and fathers are for weeks away from their families, and if the wife or little bairns go to see him they must do so surreptitiously.

The consequence of this division of society into two hostile camps is serious and appalling. Both sides to the conflict are intolerant and abusive. An impartial and rational discussion of the situation is not possible. A calm and judicious estimate of the merits of either side is abused as factional and biased. The heat of passion beclouds the judgments of both parties and the ordinary demands of courtesy and charity are forgotten. Beddall was buried under military escort; Winston was boycotted even in death—the lodge to which he belonged and the men who worked at his side and were raised with him as boys dared not attend his funeral. School-teachers with relatives among the ranks of non-union men are cut off from their means of subsistence remorselessly; beneficent societies are disturbed, and social bonds are snapped asunder. Such is the contagion of the spirit of lawlessness that we have seen ragmen pelted on the street by inconsiderate boys, so that they had to flee for safety from their persecutors. Into the tender minds of children the poison of intolerance and violence is instilled. When lisping childhood grows white with passion and clenches its tiny white hand in rage, saying "Me kill scab," it bodes ill for the peace of society.

It would be absurd to charge the miners' organization with all these crimes and offenses. Their leaders, generally speaking, deprecate them, and most of the conserva-

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tive men in the union have done all in their power to check the spirit of lawlessness.

Question. What is the character of the union officials?

Answer. You could not bunch them in one class. There is a difference among them just as there is among the men. Mr. Mitchell I think is an honest man, but we do not know anything about him. He is from the soft-coal region. He has three lieutenants—Nichols, Duffy, and Fahy. Mr. Nichols is a sober, industrious man with good intentions, but of an excitable nature, liable always to go away on a tangent. He is possibly the best man personally among the district officers, but the worst leader. Mr. Nichols is the author of this strike. Mitchell said to him in the Convention: "Nichols, don't think you are going to put this strike on my shoulders. You will have to bear the responsibility." It was Nichols's fiery speech in the Convention that led the people to cry for a strike.

Mr. Duffy is possibly the worst of the three. He has come from the lower element. All are English-speaking men. Nichols is an Englishman. The rest—Duffy, Fahy, and Mitchell—are Irishmen. Mr. Duffy is the most ignorant of all the district leaders, but he has this power, he is "hail fellow, well met." He lives for the organization. As far as his working capacity is concerned, he is not a worker, but he is a good organizer. He is no workman, but he is an agitator. Nichols is a good miner as far as a workman is concerned. He had a position as mining foreman. I understand that he ascended to assistant superintendent of a mine, but he was not able to hold the position; he was not qualified. He is too hot-headed, but that hot-headed quality is the very quality that takes with the men in establishing a union, and that is the quality that brought Mr. Nichols to the front. You see, it would be a detriment to him to have that quality in the mines, but in leading the men, being an extremist, he is the very thing the men want.

Mr. Fahy once studied law, I have been told, and did not make a success of it. He is the first organizer of the present miners' union in the anthracite coal fields. He came to Pottsville about 1897, and organized the Pottsville local union. Then he came down to Mount Carmel and Shamokin. He is a calm, cool, level-headed man, who sees the drift of things far better than Duffy, and feels the responsibility that rests upon him far better than Mr. Nichols.

These are the leaders. The anthracite coal fields are divided into three districts: Mr. Nichols is chief of District No. 1 in the Lackawanna and Wyoming valleys, Mr. Duffy of District No. 7 in the Hazelton region, and Mr. Fahy of District No. 9 in Schuykill County. They are held responsible for the organization in these various districts. The organization has an executive board composed of eight persons. These three district presidents are members, and there are five others from among the employees of the anthracite coal fields. The United Mine Workers' Union covers the whole of the mining regions of the United States. The bituminous fields have also their districts, and their workmen, like those of the anthracite coal fields, are members of the Mine Workers' Union of the United States of America. Mitchell is President of the organization all through the United States. Lately in one of your clubs three men who spoke to a friend of mine upon this subject said that Mr. Mitchell is fighting for the bituminous men in this strike. You will find this statement made often. Is it not absurd on the face of it? The bituminous men on the first of last April made a contract with their employers for so much wages: that is all they will receive, no matter what the condition of the industry may be. The strike has come on. The men over whom Mr. Mitchell is President in the bituminous fields are working and receiving the same wages they did before the strike. Bituminous coal now sells at eight or nine dollars a ton in New York, and this turns money into the pockets of the soft-coal operators. Would it be possible for Mitchell in the anthracite coal fields to play into the hands of the bituminous men when the employees themselves don't get a cent of the increased profits? Why should he fight for the bituminous men? If they were working on a sliding scale, then there would be an argument. Mitchell is accused of doing this in a sly way to benefit his bituminous men. The bituminous miners are not getting a cent of

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the increased returns. It all goes into the pockets of the operators.

Some operators of the anthracite coal mines are also interested in the bituminous coal fields. These men who are losing money in the anthracite coal fields are now making money in the bituminous coal fields. Mitchell knows this. Why should he be working for the capitalists he is fighting? Such men are talking simply to injure the man, to hurt him in the fight in which he is engaged.

Mitchell I do not know personally. He is the miners' idol. Here is an instance for you showing how far some of the Slavs are carrying their hero worship: Two Slavs were talking on the street. One said: "Mitchell am God." "No," said the other, "Mitchell am more than God." The control of that man over the Slav miner, who is the lowest type we have, is enormous. Among the English-speaking men he is also an idol. They believe that he is the greatest leader in the anthracite coal field and the greatest leader who ever tried to benefit the workingmen. They believe that what he is doing is done from high motives. On the whole, he is conscientious. Mr. Mitchell to-day has been brought to greater prominence before the people of the United States than any other man who is connected with labor unions. If he would sell out, the corporations would gladly pay him a handsome sum. He could make a hundred thousand dollars in going through the country lecturing. But he has resisted all this. He has stuck to his post. He is to-day the most censured, worst treated, most maligned by the operators of any man of the labor organizations. One thing they want, and that is to get Mitchell off the field.

Question. We understand that Mr. Mitchell said to the President: If you will arbitrate this thing, we will submit to your decision. Was he sincere in saying that?

Answer. I believe so.

Question. Supposing the President should appoint Dr. Hadley, of Yale, and two other men, and they should d termine the conditions on which the men should go back to work, could Mitchell make the men go back to work?

Answer. I think he could. If he were to ask them to-day to go back and work on the terms on which they were working, without any promise of adjustment in future, I do not think they would go. I don't think Mitchell would ever ask this unless the President pledges something in future; then I believe they will go in.

To say that John Mitchell cannot control these men is no reflection upon him as a leader if we consider the situation. All Mr. Mitchell's lieutenants are not as judicious as he. One of these in a public address said: "The people of —— came to me yesterday to say the order to call out the barn bosses was cruel; they said the mules will starve. I would starve every mule in the collieries if thereby I could win this fight (applause)." The deputies also irritate the men. When a Slav in Lackawanna County went to the woods to cut down a few branches to decorate his home in celebration of the feast of the ascension of the Holy Ghost, a deputy shot at him. The man ran, but the officer followed him and fired seven shots at the fugitive. It was nothing but human for a private citizen to take his rifle and return the fire of the deputy.

The lawlessness in the strike area is largely due to the lower tenth—the shiftless and the incapable who in all agitations attain a far greater prominence than their influence or their numerical strength would warrant, while the conservative and orderly element patiently and silently steps aside and awaits developments. Even in well-disciplined armies there are camp-followers whose lawlessness and crime cannot be wholly suppressed even by a general in whose hand lies the power of life and death. How can we expect John Mitchell to suppress this, when daily the operators attempt by agents to break the ranks of the men and positively refuse to recognize the union which would strengthen his hands that he may enforce greater discipline? This lawlessness and disorder have, unfortunately for the cause of labor in general, and especially to the mine workers of the anthracite coal fields, beclouded the real issues in the contest, which deserve the attention of the operators and the public at large.

Question. Suppose this pressure of fear is taken off and perfect protection is given, can the mines be properly manned?

Answer. Never. You have to do either one of two things. You have to

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smash the union before the mines can be operated, or recognize it. If it holds in its integrity, then you can never man those mines unless it is recognized. There is beside the economic force a binding force, a social force, among these men—the tie of the group, the social bond. The sacrifices the men make for this tie, the social bond, are marvelous.

A miner recently said in my presence: "If Mitchell would tell us to go back on the conditions we came out, we would not do it." The wife of the miner to whom the suggestion of going back without concessions was made, clenched her fist, struck the table, and said, "We'll live on bread and water first." Another miner said, "With the little help as it now comes in, we'll stick it out until Christmas." Grim defiance in face of untold suffering is now characteristic of the rank and file of mine workers, as it was five months ago. The Slavs are equally determined. There is suffering—great suffering—but the men think their cause just and they feel that the fight is for life.

Question. What can be done to restore peace and bring the production of these mines to the homes and factories where it is so sadly needed?

Answer. The operators say, "Smash the union." That will never do. Smash this to-day, and to-morrow you will have another to smash, and the third day the work of smashing must be done over again. It is almost inconceivable that clear-sighted men such as we have among the captains of industry in these coal fields should take refuge in such a fatal policy. Can it be that greed for gain blinds them to their own interests as well as to that of the country as a whole? Whatever comes of this present struggle, the operators of the anthracite coal fields can rest assured that the fight they now wage will not result in two decades of submission, forbearance, and silent suffering such as existed from 1881 to 1900. The present conditions are wholly different, and the men who say otherwise do not know these coal fields, or else they stick their heads into the sand and will not see.

Question. Do you approve of the United Mine Workers of America as an organization?

Answer. Yes and no. Some such organization is absolutely necessary to defend the men from the tyranny of bosses and superintendents, who are the hired managers of absentee capitalists whose only interest is to get as much wealth out of these coal fields as possible, and who employ these men who manage the collieries because they can produce cheap coal. "Put down the cost of production" is the cry, and that means often reduction of wages and unfavorable conditions; against this I see no possible protection to the men save in their organization.

Question. Ought the anthracite and bituminous workers to be organized into one body, or ought there to be separate unions for each kind of mining?

Answer. If the operators of anthracite and bituminous fields combine, so that both areas will be practically under one control—and there is reason to believe that this is the drift, if not the actual state of affairs at present—then the miners of both coal fields ought also to be organized into one body, under one management. Form two different bodies of workingmen, while opposite these stands one compact body representing capital, and the latter will, by all possible means, pit the bituminous men against the anthracite ones, and undoubtedly defeat their efforts at raising wages or securing what they deem their rights, and ultimately break both unions.

Question. If there ought to be one union, or one body, do you think the operators in the anthracite field can recognize through their union the miners in the bituminous field, and vice versa?

Answer. There would be no need of the anthracite operators recognizing the bituminous men and *vice versa*. Have one union and let each section of this union make terms with the men directly interested in that section, but under the leadership of the president of the miners' union, and with the representatives of the men working in the section concerned. Whatever is done to effect one union between the bituminous and the anthracite men, the adjustment of difficulties must ever be left to the local union or the several districts of the union; but this should be done under the guidance of a competent leader representing the men, as it is always done by the best brain representing the operators.

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Henry Labouchere[1]

By Justin McCarthy

Author of "A History of Our Own Times," "The Story of Gladstone's Life," etc.

HENRY LABOUCHERE is the most amusing speaker in the House of Commons. Eclipse is first and there is no second—to adopt the words once used by Lord Macaulay; at least, if there be a second, I do not feel myself qualified for the task of designating him. It is hardly necessary to say that whenever Labouchere rises in the House of Commons—and he rises very often in the course of a session—he is sure of an immediate hearing. He seldom addresses himself to any subject with the outward appearance of seriousness. He always puts his argument in jesting form; sends a shower of sparkling words over the most solemn controversy; puts on the manner of one who has plunged into the debate only for the mere fun of the thing; and brings his display to an end just at the time when the House hopes that he is only beginning to exert himself for its amusement. I do not know that he has ever made what could be called a long speech, and I think I may fairly assume that he has never made a speech which his audience would not have wished to be a little longer.

Now, I must say at once that it would be the most complete misappreciation of Henry Labouchere's character and purpose to regard him as a mere jester, or even a mere humorist endowed with the faculty of uttering spontaneous witticisms. Labouchere is very much in earnest even when he makes a joke, and his sharpest cynicism is inspired by a love of justice and a desire to champion the cause of what he believes to be the right. I heard him once make a speech in the House of Commons on behalf of some suffering class or cause, and when coming to a close he suddenly said: "I may be told that this is a sentimental view of the case; but, Mr. Speaker, I am a man of sentiment." The House broke into a perfect chorus of laughter at the idea thus presented of Labouchere as a man of sentiment. Probably many, or most, of his listeners thought it was only Labouchere's fun, and merely another illustration of his love for droll paradox. I have no doubt that Labouchere knew very well in advance what sort of reception was likely to be given to his description of himself, and that he heartily enjoyed the effect it produced. But, all the same, there was a good deal of truth in the description. I have always regarded Labouchere as a man of intensely strong opinions, whose peculiar humor it is to maintain these opinions by sarcasm and witticism and seeming paradox.

Certainly no public man in England has given clearer evidence of his sincerity and disinterestedness in any cause that he advocates than Labouchere has done again and again. I remember hearing it said many years ago in New York of my old friend Horace Greeley that whereas some other editors of great newspapers backed up their money with their opinions, Greeley backed up his opinions with his money. The meaning, of course, was that while some editors shaped their opinions in order to make their journals profitable, Horace Greeley was ready to sacrifice his money for the sake of maintaining the newspaper which expressed his sincere convictions. Something of the same kind might fairly be said of Henry Labouchere. He is the proprietor and editor of the weekly newspaper "Truth," in which he expresses his own opinions without the slightest regard for the commercial interests of the paper, or, indeed, for the political interests of the party which he usually supports in the House of Commons. I believe that, as a matter of fact, "Truth" is a most successful enterprise, even as a commercial speculation, for everybody wants to know what it is likely to say on this or that new and exciting question, and nobody can tell in advance what view Labouchere's organ may be likely to take. Labouchere has,

[1] This forms the fourth of a series of articles on living British statesmen. The first, on Mr. Balfour, was printed in The Outlook for August 16; the second, on Lord Salisbury, in The Outlook for September 6; the third, on John Morley, in The Outlook for October 4. Other subjects of articles will be James Bryce, Sir Henry Campbell-Bannerman, Sir Michael Hicks-Beach, Sir William Harcourt, John Burns, Lord Aberdeen.

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however, given proof many times that he keeps up his newspaper as the organ of his individual opinions, and not merely as a means of making money or sustaining the interests of a political party. He has again and again hunted out and hunted down evil systems of various kinds, shams and quacks of many orders, abuses affecting large masses of the poor and the lowly, and has rendered himself liable to all manner of legal actions for the recovery of damages. If, because of some technical or other failure in his defense to one of those legal actions, Labouchere is cast in heavy damages, he pays the amount, makes a jest or two about it, and goes to work at the collection of better evidence and at the hunting out of other shams with as cheery a countenance as if nothing particular had happened. Fortunately for himself, and, I think, also very fortunately for the public in general, Labouchere is personally a rich man, and is able to meet without inconvenience any loss which may be brought upon him now and then by his resolute endeavors to expose shams.

Labouchere spent ten years of his earlier manhood in the diplomatic service, and was attaché at various foreign courts and at Washington. He had always a turn for active political life, and entered the House of Commons in 1865, and in 1880 was elected as one of the representatives for the constituency of Northampton. His colleague at that time in the representation of the constituency was the once famous Charles Bradlaugh. It would not be easy to find a greater contrast in appearance and manners, in education and social bringing up, than that presented by the two representatives of Northampton. Labouchere is a man of barely medium stature; Bradlaugh's proportions approached almost to the gigantic. One could not talk for five minutes with Labouchere and fail to know, even if they had never met before, that Labouchere was a man born and trained to the ways of what is called good society; Bradlaugh was evidently a child of the people, who had led a hard and roughening life, and had had to make his way by sheer toil and unceasing exertion. Bradlaugh as a public speaker was powerful and commanding in his peculiar style—the style of the workingman's platform and of the open-air meetings in Hyde Park. He had tremendous lungs, a voice of surprising power and volume, and his speeches were all attuned to the tone of open-air declamation. Most observers, even among those who thoroughly recognized his great intellectual power and his command of language, would have taken it for granted beforehand that he never could suit himself to the atmosphere of the House of Commons. Labouchere's speeches, even when delivered to a large public meeting, were pitched in a conversational key, and he never attempted a declamatory flight. His speeches within the House of Commons and outside it always sparkled with droll and humorous illustrations, and when he was most in earnest he seemed to be making a joke of the whole business. Bradlaugh was always terribly in earnest, and seemed as if he were determined to bear down all opposition by the power of his arguments and the volume of his voice. In Labouchere you always found the man accustomed to the polished ways of diplomatic circles; in Bradlaugh one saw the typical champion of the oppressed working class. Labouchere comes, as his name would suggest, from a French Huguenot family of old standing; Bradlaugh was thoroughly British in style even when he advocated opinions utterly opposed to those of the average Briton.

The House of Commons is, on the whole, a fair-minded assembly, and even those who were most uncompromising in their hostility to some of Bradlaugh's views came soon to recognize that by his election to Parliament the House had obtained a new and powerful debater. Both men soon won recognition from the House for their very different characteristics as debaters, and at one time I think that the college-bred country gentlemen of the Tory ranks were inclined, on the whole, to find more fault with Labouchere than with Bradlaugh. They seemed willing to make allowances for Bradlaugh which they would not make for his colleague in the representation of Northampton. One can imagine their reasoning out the matter somewhat in this way: This man Bradlaugh comes from the working class, is not in any sense belonging to our order, and we must take all that into account; while this other man, Labouchere, is of our own class,

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has had his education at Eton, has been trained among diplomatists in foreign courts, is in fact a gentleman, and yet is constantly proclaiming his hostility to all the established institutions of his native country. Even the Tory country gentlemen, however, found it impossible wholly to resist the wit, the sarcasms, and the droll humors of Labouchere, and whenever he spoke in the House he was sure to have attentive listeners on all the rows of benches.

Bradlaugh's actual Parliamentary career did not last very long. When he was first elected for Northampton, he refused to take the oath of allegiance, on the ground that he could not truthfully make that appeal to the higher power with which the oath concludes. He was willing to make an affirmation, but the majority of the House would not accept the compromise. A considerable period of struggle intervened. The seat was declared to be vacant, but Mr. Bradlaugh was promptly re-elected by the constituents of Northampton, and then there set in a dispute between the House and the constituency something like that which, in the days of Daniel O'Connell, ended in Catholic emancipation. Bradlaugh was enabled to enter the House in 1886, and he made himself very conspicuous in debate. His manners were remarkably courteous, and he became popular after a while even among those who held his political and religious opinions in the utmost abhorrence. His career was closed in 1891 by death.

I can well remember my first meeting with Henry Labouchere. It was at a dinner party given by my friend Sir John R. Robinson, then and until quite lately manager of the London "Daily News." The dinner was given at the Reform Club, and took place, I think, some time before Labouchere's election for Northampton. I had never seen Labouchere before that time, and had somehow failed to learn his name before we sat down to dinner. We were not a large party, and the conversation was general. I was soon impressed by the vivid and unstrained humor of Labouchere's talk and by the peculiarity of his manner. He spoke his sentences in quiet, slow, and even languid tones; there was nothing whatever of the agreeable rattle in his demeanor; he had no appearance of any determination to be amusing, or even consciousness of any power to amuse. He always spoke without effort and with the air of one who would just as soon have remained silent if he did not happen to have something to say, and whatever he did say in his languorous tones was sure to hold the attention and to delight the humorous faculties of every listener. My curiosity was quickly aroused and promptly satisfied as to the identity of this delightful talker, and thus began my acquaintanceship with Labouchere, which has lasted ever since, and is, I hope, likely to last for some time longer. Labouchere is a wonderful teller of stories drawn from his various experiences in many parts of the world, and, unlike most other story-tellers, I have never heard him repeat an anecdote, unless when he was especially invited to do so for the benefit of some one who had not had an opportunity of hearing it before. If he were only a teller of good stories and an utterer of witty sayings, he would well deserve a place in the social history of England during our times; but Labouchere's skill as a talker is one of his least considerable claims upon public attention. Nature endowed Labouchere with what might be called a fighting spirit, and I believe that whenever he sees any particular cause or body of men apparently put under conditions of disadvantage, his first instinctive inclination is to make himself its advocate, so far at least as to insist that the cause or the men must have a fair hearing.

In the House of Commons it could not have happened very often that Henry Labouchere was found on the side of the strong battalions. I know that during the heaviest and the fiercest struggles of the Irish National party against coercive laws and in favor of Ireland's demand for Home Rule, Henry Labouchere was always found voting with us in the division lobby. Some of those days were very dark indeed. Before Gladstone had become converted to the principle of Home Rule for Ireland, and before the later changes in the system of Parliamentary representation had given an extended popular suffrage to the Irish constituencies, the number of Irish representatives who followed the leadership of Charles

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Stewart Parnell was for many sessions not more than seven or eight. There were some English members who always voted with us, and conspicuous and constant among these were Sir Wilfrid Lawson and Henry Labouchere. Unquestionably neither Labouchere nor Lawson had anything whatever to gain in Parliamentary or worldly sense by identifying himself with our efforts in the House of Commons. As soon as Ireland got her fair share of the popular franchise, Parnell was followed by some eighty or ninety members out of the hundred and three who constitute the whole Irish representation. This was the very fact which first brought Gladstone, as I heard from his own lips, to see that the demand of Ireland was in every sense a thoroughly national demand, and that the whole principle of the British constitution claimed for it the consideration of genuine statesmanship. Labouchere had identified himself with the national cause in the days before that cause had yet found anything like representation in the House of Commons. Through all his political career he remained faithful to that principle of nationality, and in the time—I hope not distant—when the Irish claim for Home Rule is recognized and accepted by the British Parliament, Ireland is not likely to forget that Henry Labouchere was one of the very few English members who recognized and championed her claim in the hour when almost every man's hand was against it.

Perhaps the inborn spirit of adventure which makes itself so apparent in Labouchere's temperament and career may have had something to do with his championship of the oppressed. I do not say this with any intention to disparage Labouchere's genuine desire to uphold what he believes to be the right, but only to illustrate the peculiarities of his nature. Certainly his love of adventure has made itself conspicuous and impressive at many stages of his varied career. There is a legend to the effect that Labouchere joined at one time the company of a traveling circus in the United States for the novelty and amusement of the enterprise. I do not know whether there is any truth in this story, but I should certainly be quite prepared to believe it on anything like authentic evidence. The adventure would seem quite in keeping with the temper of the man. Most of us know what happened when the Germans were besieging Paris during the war of 1870. It suddenly occurred to Labouchere that it would be a most interesting chapter in a man's life if he were to spend the winter in the besieged city. No sooner said, or thought, than done. Labouchere was then one of the proprietors of the London "Daily News," and he announced his determination to undertake the task of representing that journal in Paris as long as the siege should last. Of course he obtained full authority for the purpose, and he contrived to make his way into Paris, and when there he relieved the regular correspondent of the "Daily News" from his wearisome and perilous work by sending him off, in a balloon I believe, to Tours, where he was out of the range of the German forces, and could continue his daily survey of events in general. Then Labouchere set himself down to endure all the hardships of the siege, to live on the flesh of horse and donkey and even cat and rat, to endure the setting in of utter darkness when once the sun had gone down, and to chronicle a daily account of his strange experiences. This was accomplished in his "Diary of a Besieged Resident," which appeared from day to day in the columns of the "Daily News," and was afterwards published as a volume, and a most entertaining, humorous, realistic, and delightful volume it made. The very difficulties of its transmission by means of balloons and pigeons and other such floating or flying agencies must have been a constant source of amusement and excitement to the adventurous besieged resident.

Labouchere has always been in the habit of seeking excitement by enterprises on the Stock Exchange. I do not believe that these ventures have been made with the commonplace desire to make money, but I can quite understand that they are prompted by the very same desire for new experiences which prompted the residence in besieged Paris. I remember meeting Labouchere one day many years ago in a West End London street, and being told by him that he had just incurred a very heavy loss by one of his financial ventures on the Stock Exchange. He told me in his usual tones of almost apathetic languor the amount of his loss, and it seemed to

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my modest experiences in money affairs to be a positive fortune sacrificed. He was smiling blandly while recounting his adventure, and I could not help asking him how he had felt when the loss was first made known to him. "Well," he replied, in the same good-humored tone, "it was an experience, like another." That, I think, is a fair illustration of Labouchere's governing mood. The great thing was to get a new sensation. At one time Labouchere became the founder and the owner of a new theater in London, and he took part in many a newspaper enterprise. He was, as I have said, for a long time one of the proprietors of the "Daily News," and he entered into that proprietorship at the very time when the "Daily News" was making itself most unpopular in capitalist circles and in what is known as society, by its resolute and manly adherence to the side of the Federal States during the great American Civil War. It suited Labouchere's pluck and temper to join in such an undertaking at the time when the odds seemed all against it; and it is only fair to say that I am sure no love for a new sensation could induce Labouchere to take up any cause which he did not believe to be the cause of right.

Labouchere was one of those who went in with the late Edmund Yates in founding "The World," then quite a new venture as a society journal. Labouchere, however, did not long remain a sharer in this enterprise. Yates was the editor of the paper, and Yates went in altogether for satirical or at least amusing pictures of West End life, and did not care anything about politics and the struggles of this or that political movement. Labouchere could not settle down to any interest in a newspaper which dealt only with changes of fashion and the whimsicalities of social life. His close interest in political questions filled him with the resolve to start a journal which, while dealing with the personages and the ways of society, should also be the organ of his own views on graver subjects. He therefore withdrew from all concern in Edmund Yates's "World" and started his own weekly newspaper, "Truth," which has since enjoyed a life of vigor and success. There is room enough for both papers, apparently. The "World" has not lost its circle of readers, while "Truth" is beyond question a great power in political and financial as well as in social movements.

One of Labouchere's special delights is to expose in "Truth" some successful adventurer in pretentious financial schemes, some hypocritical projector of sham philanthropic institutions, some charlatan with whom, because of his temporary influence and success, most other people are unwilling to try conclusions. Such an impostor is just the sort of man whom Labouchere is delighted to encounter. Labouchere's plan is simple and straightforward. He publishes an article in "Truth" containing the most direct and explicit charges of imposture and fraud against the man whom he has determined to expose, and he invites this man to bring an action against him in a court of law and obtain damages, if he can, for slander. Labouchere usually intimates politely that he will not avail himself of any preliminary and technical forms which might interpose unnecessary delay, and that he will do all in his power as defendant to facilitate and hasten the trial of the action. It happens in many or most cases that the personage thus invited to appeal to a court of law cautiously refrains from accepting the invitation. He knows that Labouchere has plenty of money, perceives that he is not to be frightened out of his allegations, and probably thinks the safest course is to treat "Truth" and its owner with silent contempt. Sometimes, however, the accused man accepts battle in a court of law, and the attention of the public is riveted on the hearing of the case. Perhaps Labouchere fails to make out every one of his charges, and then the result is formally against him and he may be cast in damages, but he cares nothing for the cost and is probably well satisfied with the knowledge that he has directed the full criticism of the public to the general character of his opponent's doings and has made it impossible for the opponent to work much harm in the future. Even the strongest political antagonists of Labouchere have been found ready to admit that he has rendered much service to the public by his resolute efforts to expose shams and quackeries of various kinds at whatever pecuniary risk or cost to himself.

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I do not know whether it would be quite consistent with the realities of the situation if I were to describe Labouchere as a favorite in the House of Commons. He has provoked so many enmities, he has made so many enemies by his sharp sarcasms, his unsparing ridicule, and his sometimes rather heedless personalities, that a great many members of the House must be kept in a state of chronic indignation towards him. A man who arouses a feeling of this kind and keeps it alive among a considerable number of his brother members could hardly be described with strict justice as a favorite in the House of Commons. Yet it is quite certain that there is no man in the House whose sayings are listened to with a keener interest, and whose presence would be more generally missed if he were to retire from public life.

One of the many stories which I have heard about Labouchere's peculiar ways when he was in the diplomatic service is worth repeating here. It has never been contradicted, so far as I know. When Labouchere was attaché to the British Legation at Washington—it was then only a Legation—his room was invaded one day by an indignant John Bull, fresh from England, who had some grievance to bring under the notice of the British Minister. That eminent personage was not then in the house, and the man with a grievance was shown into Labouchere's room. Labouchere was smoking a cigarette, according to his custom, and he received the visitor blandly, but without any effusive welcome. John Bull declared that he must see the Minister at once, and Labouchere mildly responded that the British Minister was not in the Legation buildings. "When will he return?" was the next demand, to which Labouchere could only make answer that he really did not know. "Then," declared the resolute British citizen, "I have only to say that I shall wait here until he returns." Labouchere signified his full concurrence with this proposal, and graciously invited his countryman to take a chair, and then went on with his reading and noting of letters and his cigarette just as before. Hours glided away, and no further word was exchanged. At last the hour came for closing the official rooms, and Labouchere began to put on his coat and make preparations for a speedy departure. The visitor thereupon saw that the time had come for some decided movement on his part, and he sternly put to Labouchere the question, "Can you tell me where the British Minister is just now?" Labouchere replied, with his usual unruffled composure, "I really cannot tell you exactly where he is just now, but I should think he must be nearly half way across the Atlantic, as he left New York for England last Saturday." Up rose John Bull in fierce indignation, and exclaimed, "You never told me that he had left for England." "You never asked me the question before," Labouchere made answer, with undisturbed urbanity, and the visitor had nothing for it but to go off in storm.

Labouchere is the possessor of a beautiful and historic residence on the banks of the Thames—Pope's famous villa at Twickenham. There he is in the habit of entertaining his friends during the summer months, and there one is sure to meet an interesting and amusing company. I have had the pleasure of being his guest many times, and I need hardly say that I have always found such visits delightful. Labouchere is a most charming host, and although he is himself a wonderful talker, full of anecdote and reminiscence, he never fails to see that the conversation is thoroughly diffused, and that no guest is left out of the talk. In London he always mixes freely with society, and his London home is ever hospitable. Many of his friends were strongly of opinion that he ought to have been invited to become a member of a Liberal administration. I suppose, however, that most of the solid and steady personages who form a Cabinet would have been rather alarmed at the idea of so daring and damaging a free lance being appointed to a high place in the official ranks of a Government, and it would have been out of the question to think of offering any subordinate position to so brilliant a master of Parliamentary debate. For myself I do not feel any regret that Labouchere, so far, has not taken any place in an administration. He has made his fame as a free lance, and has done efficient public work in that capacity, such as he could hardly have accomplished if he had been set down to the regular and routine duties of an official post. He has made a name for himself

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by his independent support of every cause and movement which he believed to have justice on its side, and I could not think with any satisfaction of a so-called promotion which must submerge his individuality in the measured counsels and compromises of a number of administrative colleagues. I prefer still to think of him as Henry Labouchere, and not as the Right Honorable Gentleman at the head of this, that, or the other Department of State.

The Filipino at School

By Levona P. Newsom

An American Teacher of English at Lingayen, Pangasinan, P. I.

ONE year ago, on a hot September morning, the first Monday of the month, I opened the American school for the girls in this town. It had been announced that the morning session would begin at eight o'clock. About seven o'clock, happening to go to the window, I saw at the gate a group of perhaps ten little girls with whom I had become acquainted during my two months' residence in the town. They wore freshly starched dresses reaching to their feet; their faces were clean; their hair was combed back straight and sleek, and done up in a funny little knot on the top of the head. Each carried under her arm an old Spanish book, gotten from somewhere, and several had English readers, which they had borrowed from their brothers, who had been in an American school a portion of the previous year.

In spite of the contrast, it reminded me of so many similar scenes at home of the opening day of school that a wave of homesickness came over me, together with a feeling of sympathy for my little pupils. I soon joined them, and we walked the two blocks to our school, which was the chapel of an old Spanish college, the remainder of the building being occupied by American troops. It was by courtesy of the commanding officer that this wing was given to us for a school.

The college, a fine building in its day, had been despoiled of its furnishings and otherwise injured by the vandals who traversed the country under the name of insurrectos. But even now, although it was old and out of repair, the tile floors were in good condition, the United States Government had put on a new tin roof, and the municipality had collected a few benches and chairs for us, so we considered ourselves indeed fortunate.

On arriving at the school, I found thirty pupils already assembled. During the next few weeks this number increased, until at the close of the first month we had an enrollment of 185 girls. There had been employed to help me two native women, neither of whom spoke English, except the little she had learned the preceding vacation in a six weeks' normal. But this little, along with the Spanish I had acquired, enabled us to understand each other and make our plans for the work. One of these women had been a teacher during Spanish times, and, from the Filipino point of view, was well educated, having been a pupil at the college conducted by Spanish Sisters in the building which we were now to occupy. But, better than that, she was a woman of sense and self-reliance—the latter trait not always found among native women. She had been teaching for twelve pesos (about six dollars) per month, but under the new régime was to receive twenty-five pesos, with the promise of more as soon as the municipality was able to pay it.

While the Insular Government pays the salaries of American teachers, the pueblo is responsible for all other expenses, except those for books and stationery. Fortunately, we had already received from the General Office in Manila a box of school supplies, consisting of readers, arithmetics, slates, pencils, and two pieces of blackboard cloth to be tacked to the wall. The children were delighted with the slates and pencils. They had never seen such school equipment before; and the primers, made attractive by pretty colored pictures, also pleased them. They take good care of these things, covering the books with paper or cloth. At evening, when school is dismissed, it is amusing to see them

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file out with the books and slates tied up in large white handkerchiefs. The smallest girls at first persisted in carrying these home on their heads.

It was the custom of the country, during the Spanish time, to teach the boys and girls in separate buildings. The Department of Education thought it best not to disregard this prejudice, and, except in rare cases, each pueblo supports two schools, one for each sex. When it was proposed to have the girls' school in the same building with American troops, the question was raised whether or not this might interfere with the attendance, especially of the older girls. All Orientals have strict notions of propriety, when they have any at all. The Filipino is no exception, his natural inclination in this direction having been strengthened by a long course of training under the Spanish. But as this college chapel was so much better suited to our purpose than any other place available, we decided to try it. Somewhat to our surprise, an unusually large number of grown girls attended. And, be it said to the credit of the American soldier and praise of the rearing of the Filipino girl, we never had the least trouble on this score, although it must be admitted that some of the girls were pretty enough to excite the admiration of any one.

I had read and heard what had been the character of the schools under the Spanish régime. But I had no conception of what it really was until I faced the task of bringing order out of this chaos. A large part of the younger children had never been in any sort of a school, and had no more idea how to conduct themselves than did the little goats that persisted in running in at the open door. But it was a task yet more difficult to correct the habits of those who had been in Spanish schools. They had been accustomed to come strolling in at any hour they wished, and to go home whenever it pleased them; to rush in a body to the window whenever a funeral or wedding procession with a little band of music passed, and to run out and join it, if so inclined; to study aloud and all at one time, making a din that could be heard a block away. Naturally, it took some time to change these habits, but the native teachers at once fell in with my plans, and I myself was surprised to see what an orderly school we had at the end of a few weeks.

The Filipino child is much more easily controlled than is the American. She is less self-assertive, less strong-willed, and, it must be said, has been brought up to have more respect for her elders and for those in authority than have the children of the United States. The respect for the teacher is absolute, and never in the entire year's work did I have an ugly look or word from a pupil. They are affectionate and generous. They are proud to know the American woman, and quickly imitate her ways and ideas, while their admiration for her personally is unbounded.

But, to offset these good traits, even the very youngest Filipino children have a Malay cunning which astonishes the Anglo-Saxon. Almost without exception, they are dishonest and untruthful. For instance, when they wrote their spelling-lesson, after having studied it, I had to be constantly alert to prevent them copying the words from their books. Nor, when detected, did they have any sense of shame; they were inclined to laugh and think it clever. It required a long time to convince them that even I considered it disgraceful and deserving punishment.

One of the problems in the conduct of the school was that of class distinction. The pupils from the higher class were much inclined to treat with contempt the children from the common families. I made every effort to impress upon them, both by word and example, that each pupil in a public school was entitled to the same privileges and advantages. But the Filipino has no sense of democracy, and I think I have never succeeded in doing more than induce them to conceal a deep-seated prejudice.

Among the older pupils I noticed a decided aversion to what, as it seemed to them, were the duties of a servant—such as erasing the work on the blackboard, or helping me move a bench or package of books. This feeling is evident among the upper classes everywhere. It has been with the utmost effort that any success whatever has attended the industrial schools which have been established at several places in the islands. They think

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all things that are done with the hands are for Chinese coolies or poor Filipinos. Their distaste for manual labor is the more pronounced as it does not permit clean hands and white clothing; for, whatever else he may be, the high-class Filipino is immaculate in dress. He has taste, is fastidious, and takes a genuine pride in his personal appearance. Indeed, we found in the school that, whatever their station, the children came neatly clad. It has been a rare thing to see a pupil with a soiled face.

The curriculum in these graded schools consists of the simplest subjects, presented in the simplest possible manner. The main stress, of course, is laid on the teaching of the English language. There we found two things to be true. The older and better-informed pupils, who have a smattering of Spanish, acquire some knowledge of English more quickly, but the very youngest pronounce it much more correctly. They are all apt in mastering that part of a language which may be imitated or learned by rote, but somewhat slower in learning the grammar, very little of which has as yet been taught in a formal manner. From the first we gave them lessons in very elementary drawing, and in coloring with crayon. The latter they especially enjoyed. Later, the older pupils prepared exercises in geography and history. All grades recited daily in numbers or arithmetic. In this branch they are very slow, when it advances beyond mere memory work. The reasoning faculty of the race has never been called into any very extensive use.

At the opening exercises each morning we practiced American patriotic songs. In the course of a few months they could sing "America," the "Star-Spangled Banner," "Columbia," the "Battle Hymn of the Republic," and a number of other familiar airs. They committed the words to memory, and sang very well. I have found few, however, who had anything approaching a marked musical talent. From my observation here and elsewhere in the islands, I have seen little evidence to warrant the statement, so often heard in the United States, that the Filipinos are a musical people. The quality of their voice, in speaking or singing, is thin and usually shrill. The greater part of them have a poor ear for music. We also introduced simple gymnastic exercises, in which it took some time to arouse an interest. They are not so active as American children, and seem to care little for games of any sort. At recess the chief diversion was dancing, of which they are very fond.

Our morning session was from eight to eleven o'clock, the afternoon from three to five. The last hour of this session, from four to five, was given to the instruction of the native teachers. To this class I added six of the older girls. At the close of the year all were able to write a short composition in English which was fairly correct, to speak some, and understand more. The greatest obstacle in the way of the Filipinos' learning to speak English is their excessive timidity. Even those who have considerable knowledge of the language hesitate to use it.

My work in the graded school ended with the school year. In September I begin teaching in the Provincial High School. It is intended that this school, as its name indicates, shall draw pupils from the entire province. An attendance of more than one hundred and fifty is expected. This movement has for its purpose a more advanced and careful instruction than is possible in the graded school. The entrance age of fifteen years or above has been announced. There will be three American teachers, two men and one woman, and one native male teacher.

Just what will be the effect of the public schools upon the Filipino is certainly as yet a matter of conjecture. But if the United States is to do anything in the Philippines, it must be through this younger generation. This much may be stated positively. The older is too fixed in its habits and too tenacious of its ideas to suffer much change. But already one can see in the school children some shame in their slovenly, ill-kept houses, and an admiration for the order and cleanliness in the homes of the Americans. Among the older pupils I have noticed a growing respect for energy and thrift, and some conception of the dignity of labor. Such signs lead one to believe that the continued presence of a good class of Americans among them, and a general knowledge of English, with all that it would bring with it, may make the next generation of Filipinos very different from this.

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Murray of Craigie Lea

By Ella Stryker Mapes

A GREAT many people have said a great many things about the influence of an open fire—and said them much better than I could; but I don't believe any poet ever felt the charm of one more than I do, though I'm only an ordinary being. For me, the mere act of stretching my feet out on a glowing hearth is enough to liberate my thoughts. When the snow is thickly falling out in the still coldness, then, if your hair is silvered, how you lose the present in the past; or, if your locks still hold the gloss of youth, how you dream, perchance, of the future!

Is it any wonder that such witchery dwells in the material which nature has stored with her enchantments? Just think of how those snapping logs once rose out of the rich brown earth, topped with rustling green, echoing with bird-songs, bending perhaps over some cool lake, as the trees do at Murray's. What a restful place that is—that quiet bay in the big Muskoka lake! The water is black with deepness until you near the shore, where the white trunks of the birches shine out of the woodland haunted by squirrels. It is all so natural; the forest is such a real forest—no well-pruned park with tame deer and keepers in russet jackets! Yet, in the midst of the wildness, there is Murray's.

No matter how often you see this place, you are always a little surprised; somehow you're never quite prepared for the really magnificent lawn stretching back from the water's edge to the house. This great sweep of velvety grass seems strangely out of place, surrounded as it is by the wildwood. On closer view, you wonder at the rare flowers and the orchard of choicest trees; then, nearing the house in the center of this horticultural lavishness, and finding it not only plain but weather-beaten and old, you wonder still more—and you keep on wondering until you know the history of Murray's heart.

You might talk long with the roughly clad old man and never guess that he was the son of an English baronet. He would never tell you of a boyhood passed in a stately manor-house across the sea—of a youth through which lords and ladies came and went. Yet there is something in his bearing which makes it easy to picture that day when the romance began, when Murray defied his father, refused to wed the titled bride chosen for him, and, turning his back upon the ancestral home, sailed for the land where hemlocks are far more plenty than titles. The best part of it all is that he didn't go alone—ah no! there's no telling why he failed to love the titled lady, and there's no need of telling why he did love the sweet-faced woman who stood by his side as the shores of old England faded out of sight. It is enough to say that he loved her—and so would you if you knew her.

Together they established their home in the Canadian wilderness, proving that one can live very well on love, with a little salmon-trout and venison. As the years passed, the settler's cabin was enlarged—the family grew—and by the time all the little Murrays were big Murrays the place had grown very dear to the hard-working man and his wife.

Through all Murray's hardships he had never worried—his spirit had always been a hopeful one; he had been serenely willing to forego the pleasures of the world—to struggle with the burdens he had laid upon himself. Now, however, it was different; there were the children—those four bright boys and the girl. They ought to be educated—ought to have the contact with life that awakens many a soul. True, Murray had no money, but—here's where the heartache comes.

You see, Muskoka was fast becoming a fashionable summer resort; the Canadian Government had long ceased to give away land, and desirable sites brought large sums. Now, in all this region of island-dotted lakes, there is no more beautiful spot than Murray's. A wealthy merchant from "the States" discovered this, and offered Murray a dazzling amount. At first he was inclined to feel insulted that any one should dare offer him money for that tract of land with its humble cottage,

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where he had sought and found refuge from what seemed to him a hard and hollow world; but when Murray thought of what that money would do for the children, then began the struggle of his life. To sell that place seemed like bartering his soul—and yet, well—look into your own heart and I think you'll know how Murray felt.

The battle was sharp and keen; nobody knows the cost of Murray's resolve to sell. We only know that it seared his face with the first marks of old age. When the day of the sale rose, bright and clear, Murray cursed the sunlight; he couldn't bear to see it touching the eaves of the house and glistening on the bay over which he must soon sail away forever. Who shall say what the man's heart held as he stood on the vine-hung porch watching the purchaser coming up from the boat? Murray's oldest son was with the stranger, and in the lightness of the boy's step, in the expectant gleam of his eye, the father found his only comfort; the children—ah, yes! they would be glad to go.

When the family gathered around the pine table to witness the transfer of the title-deeds, Murray sat down; somehow his knees were not reliable. He bent over the fatal papers, knowing that with the writing of his name he signed away part of his life. Every eye in the room was riveted on the pen in Murray's hand. He dipped it into the ink—then, as he turned for a last look at the fair land while it was his, he saw in the doorway his little daughter, the child of his later years. She came prancing into the room, the merriest maid in Muskoka.

"The Captain told me to give you *that*," she cried, tossing a letter to her father.

"Read it, Mother," said Murray, glad of an excuse to wait a little longer.

"Mother" opened the letter with trembling fingers, for she saw the English post-mark. You can easily guess the rest—how she read of the baronet's death, of Murray's great inheritance. Before she had finished reading the letter, Murray flung the pen across the room, seized the title-deeds, and, with lips tightly closed, strode rapidly out of the house. No one saw him again until that peaceful hour when evening darkens into night.

After this, Murray took his family over to England; he visited all the old haunts, and established his sons in the manor-house, where the best of tutors were to prepare the boys for Oxford. When these arrangements had been completed, Murray, with his wife and daughter, sailed back to the plain old cottage. No lordly dwelling could win him from the low-roofed home where he wanted to live and die. He refused to paint the house or adorn it in any way; he liked to keep it as it was in the days of struggle. On the other hand, he never could do enough for the land he loved so well; this, then, is the reason why that richness of lawn and garden and orchard surprises you in the midst of the forestland.

It's no wonder that Murray's heart is so bound up in his place; it *is* beautiful, and restful—and Murray's daughter has grown into such a lovely woman—and, even though my hair is somewhat silvered, I sit here in the warmth of the fire, dreaming of the future.

Missionary Principles and Practice[1]

THERE is much in these essays to admire. The author has studied the problems which he discusses, he has clear ideas and expresses them with clearness, he is coherent and in the main consistent, and he has that kind of perspicacity and directness of style which comes from singleness of purpose and disinterestedness of motive. But his view appears to us to be vitiated by the false antithesis which he presents in one of the opening essays, and which pervades the volume. This false antithesis between morals and religion, or between practical philanthropy and spiritual life, was once more common in religious literature than it is to-day. Mr. Speer is very much in earnest in his assertion that the function of missions is not to reform morals or check social abuses; that it is a religious business, the producing of a divine life in man. The aim of missions, he thinks, "is to

[1] *Missionary Principles and Practice.* By Robert E. Speer. The Fleming H. Revell Co., New York.

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make Jesus Christ known to the world, with a view to the salvation of men for that eternity which embraces alike the time that is to come and the time that now is." This is its first aim, but "it is our duty also to gather these men into the institutions of the Christian Church—the Christian Church which in every land shall be that which the Christian Church established by the Apostles was in the early centuries." This twofold object, the salvation of men and their organization into a church, is put as the supreme end of missions, in contrast with educational, social, and moral reform. The contrast is theoretical, not real; it is deduced from philosophy, not from a study of life.

There are two methods of reform: that from within and that from without. They are equally applicable to the individual and to society. A father may endeavor to cultivate in his boy certain external habits, in the hope that in time the habits will strike in, so to speak, and change the sources and springs of his nature; and so in some measure they will. Or he may attempt by direct personal influence, by sympathetic contact, to change the motive powers of the boy, in the faith that, if these are set right, they will themselves create the right habits, as, if they are rightly trained and guided, in time they will. These two methods are not inconsistent, and the wise father employs them both. In the same way the moral reformer may undertake to change the external habits of the community, in faith that in time these changes in external conditions will change the indwelling spirit which animates the social organism; or he may seek by direct personal effort to change the animating spirit of the social organism, and trust that in time it will change the habits and customs of the community. These again are not inconsistent methods. They may be and should be carried on simultaneously, whether by the same or different agencies is not perhaps material. But the end is always the same—the development of a right life, internal and external, spiritual and moral. Any religious method which endeavors to change the internal character, whether of individual or of community, and treats the external conduct as a matter of no importance, or a matter of secondary importance, results in an unethical and unpractical religion. Any moral method which endeavors to change the external conditions of the community, and leave its animating spirit unchanged, is liable to result only in a variation of the form of the evil, not in a redemption of the community from the evil. A study of the teachings of Jesus Christ and of Paul makes it very clear that neither the Master nor his great Apostle fell into either of these mistaken methods of treating moral evil. The theme of Jesus Christ's teaching was the Kingdom of God. The Kingdom of God is more than the salvation of men. It is a social organism founded upon the principles of justice and mercy, and inspired by love to God and love to men as its animating principle. The Kingdom of God is more than the Church, for it is the object of the Church to develop and build up the Kingdom of God, and the end to be accomplished is always more than the instrument by which it is to be accomplished. The Kingdom of God includes the reform of morals and of social abuses. Without such redemption there can be no Kingdom of God.

It is true that the work of missions is not merely sociological, but it is also true that it is not merely individualistic. The object of Christianity is undoubtedly to bring all men as individuals into vital personal relation with God; but it is no less to bring them into righteous fraternal relations with one another. These are not two inconsistent objects, one of which must be accepted and the other of which must be rejected. They are not two distinct objects, one of which may be over-emphasized and the other under-emphasized. They are one and the same object. Men cannot come as individuals into right relationship with God without also coming into right relationship with one another. There is no right sociology which is not religious, and there is no right religion that is not sociological. The careful student of Paul's Epistles will observe that nearly every one of his Epistles ends with exhortation to practical moral well-doing. The careful student of Jesus Christ's teachings will observe that he has much more to say about the duties of man to his fellow-man than about the duties of man to his God. But he would be a careless student who should conclude

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from either premise that either Paul or Christ lays more emphasis on morality than on religion. Both address men as children of God, immortal beings who owe their duties to their fellow-men because their fellow-men are children of the same Father, possessing the same inheritance and the same destiny.

For these reasons we do not agree with Mr. Speer's account of the aim of Christian missions. It may be that "it is a dangerous thing to charge ourselves openly before the world with the aim of reorganizing States and reconstructing society." No doubt it was dangerous to the Apostles to be suspected of "turning the world upside down," but that is what they were doing. That a certain view of missions is "dangerous" is rather an argument in its favor than against it. So we cannot accept Mr. Speer's definition of the value of mission schools as primarily if not exclusively aimed "to convert to Christianity, and strengthen in adherence thereto." It is as Christian to establish a Yale or Princeton or Harvard College in India as in the United States. Education is not merely incidental and tributary to Christianity; it is, if it be indeed the building up of the entire man, integrally a part of Christianity. Mr. Speer's chapters on "Missionaries and Their Rights," "The Responsibility of Missionaries for the Troubles in China," and "The Scuttle Policy in China," are notably strong, and appear to us unanswerable. But his chapters on the "Nature of Christianity" and the "Fundamental Principles underlying Christian Missions" appear to us one-sided, and to embody the view of one whose dissatisfaction with the superficialism of an unreligious philanthropy has driven him into a narrowness which needs material modification to make it accord with the principles of the New Testament, the world-history of Christian missions, and the profounder view of the religious life.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Albany Authors: A List of Books Written by Albanians contained in the Collection of the Albany Institute and Historical and Art Society, 1902. Apply to Cuyler Reynolds, Librarian, Albany, N. Y. 4×6 in. 107 pages.

American Idea (The): As Expounded by American Statesmen. Compiled by Joseph B. Gilder. Dodd, Mead & Co., New York. 5×7½ in. 311 pages. $1.20, net. (Postage, 12c.)

This is a collection of American documents similar to Paul Ford's "Great Words of Great Americans," but containing more latter-day addresses which may or may not become classics. The introduction, written by Andrew Carnegie, is strongly anti-imperialistic, but the recent addresses republished are conspicuously free from this character. There is nothing by Mr. Bryan, and the republished address of Senator Hoar is upon freedom of speech. President Roosevelt's speech on National duties, delivered in Minnesota a year ago, is contained in the volume, as is also ex-President McKinley's last speech at Buffalo. Among the historic documents are the Declaration of Independence and the Constitution, the inaugural and farewell addresses of Washington, Lincoln's inaugural addresses, his Cooper Union speech and his speech at Gettysburg, and Webster's Bunker Hill address. Singularly enough, there is nothing in the volume written or spoken by Jefferson, the statesman whose ideas, in the estimation of many critics as well as disciples, have most completely expressed the tendencies and shaped the development of our political life.

Atala: An American Idyl, and Other Poems. By Anna Olcott Commelin. E. P. Dutton & Co., New York. 5½×7½ in. 76 pages. $1, net.

Baby Roland Booklets. No. 1—Vespers. No. 2—The Ascent of Man. No. 3—Lima Beans. By George Hansen. Illustrated. Paul Elder & Morgan Shepard, San Francisco. 6½×8 in. 50c. each (net).

Banner of Blue (The). By S. R. Crockett. McClure, Phillips & Co., New York. 5×7½ in. $1.50.

This story of family strife and unhappy love is long drawn out and has little real interest. Mr. Crockett is by no means at his best in his latest book; one inevitably compares it with the delightful pictures of Scottish life in his earlier work.

Bible Studies in the Life of Christ: Historical and Instructive. By Rev. Henry T. Sell. The Fleming H. Revell Co., New York. 5×7½ in. 160 pages. 50c., net.

Birds of the Rockies. By Leander S. Keyser. Illustrated. A. C. McClurg & Co., Chicago. 6½×9 in. 355 pages. $3, net. (Postage, 20c.)

This is a notable contribution to American bird-lore. Its peculiar interest lies in the fact that the author has chosen for his field of observation a locality where, in addition to the usual bird pilgrimages north and south, there is a migration up and down the mountains. Mr.

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Keyser records his observations with scientific accuracy, and describes his rambles over the plains, through the cañons, and up the dizzy heights with a freshness and charm that will be thoroughly enjoyable to all nature-lovers. Though the scope of this volume is a restricted one, it affords an excellent opportunity to compare the habits and songs of the Rocky Mountain birds with those of their relatives in the East. An important feature of the book is its illustration, which consists of eight full-page plates in color by Louis Agassiz Fuertes, many marginal sketches by Bruce Horsfall, and eight photographic views of the localities studied.

Brave Heart Elizabeth: A Story of the Ohio Frontier. By Adele E. Thompson. Illustrated. Lee & Shepard, Boston. 5×7½ in. 283 pages. $1, net.

Although a work of pure fiction, this story is founded on the daring deeds of Elizabeth Zane, whose achievements—including the capture of the horses of Hessian troopers—are still living traditions along the Ohio border. The story has all the verve and dash which have become common features of tales of the Revolutionary period.

Bondman Free. By John Oxenham. Illustrated. The Federal Book Co., New York. 5×7½ in. 342 pages. 50c.

Book of Old English Ballads (A). By George Wharton Edwards. The Macmillan Co., New York. 5×7½ in. 185 pages. $1.25, net.

Reserved for later notice.

Borrowed Plumes. By Owen Seaman. Henry Holt & Co., New York. 4½×7 in. 204 pages. $1.25, net.

These parodies on Meredith, Stephen Phillips, Marie Corelli, Hall Caine, and many other famous or notorious English authors originally appeared in "Punch." Like all parodies, they sometimes hit and sometimes miss the likeness. Several of them are immensely clever and amusing, others distinctly dull.

Buttercups and Clover and Other Verses. By Arthur Ward. (Arthur W. Barnes.) Illustrated. Published by the Author, Denver, Colo. 4½×7¼ in. 119 pages.

By Order of the Prophet. By Alfred H. Henry. Illustrated. (Second Edition.) The Fleming H. Revell Co., New York. 5½×8 in. 402 pages. $1.50.

Calvin, Twisse, and Edwards on Universal Salvation of Infants. By John W. Stagg. Illustrated. Presbyterian Committee of Publication, Richmond, Va. 5×7½ in. 163 pages. 50 cents, net.

Dr. Stagg, writing in response to a challenge, undertakes to show that representative Calvinistic divines have always held that all infants dying in infancy are saved. Consequently he holds that the Southern Presbyterian Church does not need to revise the statement of the Westminster Confession that "elect infants" are saved.

Catholic Principles. By the Rev. Frank N. Westcott. The Young Churchman Co., Milwaukee. 5×7½ in. 410 pages. $1.25, net.

This volume characteristically makes its appeal on behalf of the "American Catholic Church in the United States, commonly called the Protestant Episcopal Church," on the ground that "she claims as her own all that is positive and true in each school of thought, rejecting nothing but their negations and denials." On the other hand, it asserts that "Churchmen are absolutely united in repudiating the supremacy and infallibility of the Pope of Rome." In view of the latter statement, it is not made clear why the word Protestant should be so deplorable a misnomer. To those readers who understand statements as the author understands Scripture texts, from their "ordinary grammatical sense," the author seems to forget on one page what he has written on another, and answers with one argument other arguments he has already made. The crux of the whole discussion is to be found in the assumption that external and infallible authority is essential to true religion.

Child (The) for Christ. A Manual for Parents, Pastors, and Sunday-School Workers. A. H. McKinney, Ph.D. Fleming H. Revell Co., New York. 5½×7½ in. 124 pages. 50c., net.

How to adapt the knowledge of the adult to the receptivity of the child is what many parents and teachers desire to know. They will find enlightenment here from one of experience and insight. The personal and vital way in which the natural coming of children to Christ is here exhibited is at an antipodal remove from the theological way, which is remembered with thankfulness that it has been superseded.

Chinese Quaker (A). By Nellie Blessing-Eyster. Fleming H. Revell Co., New York. 5½×8 in. 377 pages. $1.50.

Apart from any question of literary value, this book is worth reading because of the insight it gives into the life and character-growth of a Chinese boy brought up in a California mission school. The work is not fiction, but a series of facts forming a life-picture. It also gives a startling insight into the slave life of imported Chinese women.

Conquest of Charlotte (The). By David S. Meldrum. Dodd, Mead & Co., New York. 5×7½ in. 480 pages. $1.50.

The general brightness of this story places it above the common level. Its heroine is the fine-grained daughter of a fine-grained mother, the lives of both being marred by a father whose phenomenal smartness of tongue and utter contempt for other people's feelings and proprieties cause him to dominate and terrorize those about him. The patient, prolonged courtship of Charlotte by the lover who tells the story forms its theme. Although part of the action takes place in London, the story is essentially of Scottish life and character. It is sketchy in construction and prolix in the telling, yet the reader who relishes idiomatic talk and quaint aphorism may hardly mind this.

Cruising on the St. Lawrence. By Everett T. Tomlinson. Illustrated. Lee & Shepard, Boston. 5½×8 in. 442 pages. $1.20, net.

This, a companion volume to "Camping on the St. Lawrence," carries the same boy friends, Bert, Ben, Bob, and Jack, through further adventures on the noble river. Places of historic interest are visited, and habits and customs of bygone days are revivified in an interesting manner.

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Early American Orations, 1760-1824. Edited by Louie R. Heller. (Macmillan's Pocket American and English Classics.) The Macmillan Co., New York. 4×5¾ in. 199 pages. 25c.

Eternalism. By Orlando J. Smith. Houghton, Mifflin & Co., Boston. 5×8 in. 321 pages. $1.25.

The peculiar thesis here advanced, with others, is that "the soul of the individual, which is the essence of the individual, is uncreatable and indestructible, pre-existent and after-existent, immortal and eternal, . . . which theory of life can alone be harmonized with justice." The evil in the world is because of what each has made himself in previous existence: "man is forever working out his own damnation or his own salvation." That life unindividuated is infinite and eternal, as in God, may be held for solid truth. That life individuated, as in men, subsists in such individuations, each and all of them, without beginning and without end, is a very different proposition. For a "demonstration" of the indestructibility of the individual, persisting through successive reincarnations, nothing more is presented than the metempsychosis of the caterpillar into the butterfly, and similar transformations in the lower orders of life. Such an analogy is a frail foundation for the doctrine of human rebirths *ad infinitum*.

Everyday English: Book I. By Jean Sherwood Rankin. The Educational Publishing Co., Chicago. 5½×7¾ in. 232 pages. 50c.

In response to a wide demand, indorsed by some of our foremost educators, for "more language and less grammar," Mrs. Rankin has put forth a confessedly revolutionary book. Technical grammar has been purposely eliminated. The aim is an enlarged vocabulary of good English, through an awakening of interest in literature, language, and original thought. This aim certainly coincides with the natural order of learning. It is designed for "that most numerous class of children who never reach a seventh grade;" but it is interesting reading even for adults. The plan shows an accomplished hand in the working out of its details. That it was tested before publication, with results satisfactory both to teachers and pupils of public schools, may commend it to some doubters. Professor Horne, of Dartmouth, speaks of it as an achievement that deserves wide recognition. One may fairly envy the child conducted in this inviting way to good use of his mother tongue. But good every-day English, like good vialtity, involves a process that covers more than one generation.

Faith and Character. By Newell Dwight Hillis. Fleming H. Revell Co., New York. 5×7½ in. 134 pages. 75 cents, net.

What it is to be a Christian, the hindrances in the way, the correspondences of human need and divine love, and, lastly, the development of the spiritual nature, are here shown with simplicity and persuasiveness.

Faith Built on Reason. By F. L. Abbot. J. H. West Co., Boston. 5×8 in. 83 pages. 50c.

Mr. Abbott holds that faith in wise and loving Deity and in life beyond the grave rests on "the actually known facts which science gives," and his book may help some unsettled minds to a rational theism. His dissatisfaction with Christianity as resting on "authority" prompts the observation that for the ordinary man the "religion based on science" must likewise rest on the authority of scientific men, and require some faith in their ability to draw correct inferences from natural phenomena—which, after all, are the sole data supplied by science strictly so called. He wants no religion "founded on alleged divine revelation through particular persons," but one based on "the universal knowledge of the human race." There is at present no such knowledge. And he is still indebted to particular persons, the great seers of science, for that divine revelation of an Infinite Mind inhabiting the universe, which, after all the innumerable facts of science are co-ordinated by philosophy, must be to him, as to the Christian, a matter not of positive knowledge but of faith.

Faith, Fellowship, and Fealty. By Cleland B. McAfee. The Fleming H. Revell Co., New York. 3½×6 in. 27 pages. 25c.

First Century Message to Twentieth Century Christians (A). By G. Campbell Morgan. F. H. Revell Co., New York. 5×¾ in. 217 pages. $1, net.

This, as well as the other volumes in the rapidly increasing list of Mr. Morgan's publications, fully justifies his calling to succeed Mr. Moody in the "Northfield Extension Movement."

Fool's Gold. By Annie R. Stillman. The Fleming H. Revell Co., New York. 5½×8 in. 324 pages. $1.50.

Fourth Reader. Graded Classics. By F. T. Norvell and M. W. Haliburton. Illustrated. B. F. Johnson Publishing Co., Richmond, Va. 5½×7¼ in. 300 pages. 45c.

Help and Good Cheer. By the Rev. Theodore L. Cuyler, D.D. The Baker & Taylor Co., New York. 5×7½ in. 170 pages. $1, net.

Wholesome and cheerful counsel of a practical nature by a man who has sympathy with ordinary people. Readers of this volume will be interested in the autobiography of the author referred to elsewhere in this review of Books of the Week.

Holland Wolves (The). By J. B. Ellis. Illustrated. A. C. McClurg & Co., Chicago. 5½×8½ in. 395 pages.

This is a spirited and interesting romance of the days when Holland resisted the tyranny of Alva and his Spaniards and "William the Silent" came forth to do battle. The hero-in-chief being a Frenchman, and most of the Hollanders introduced being Roman Catholics, the reader who follows the incidents may judge for himself how much more political than religious was Spain's motive for war and pillage in Holland.

Hope Loring. By Lilian Bell. Illustrated. L. C. Page & Co., Boston. 5½×7 in. 328 pages. $1.50.

Reserved for later notice.

In the Days of Queen Elizabeth. By Eva M. Tappan. Illustrated. Lee & Shepard, Boston. 5×7½ in. 294 pages. 80c, net.

The author's knowledge of bygone times is convincing, her style charmingly simple, and the light she throws on domestic habits of real value. She depicts here the child life of Henry VIII.'s children, Mary Elizabeth and

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Edward, and the love that really existed between them despite the conduct of their tyrannical father. Especially is Mary shown to have had a better heart than popular opinion gives her, and her later conduct to have been more a matter of circumstance than will. All salient points in the career of Elizabeth are described, and altogether the little book is a capital one to place in the hands of young readers.

Invisibles (The). By E. E. Christopher. Illustrated. Saalfield Publishing Co, Akron, Ohio. 5½×7½ in. 329 pages. $1.50.

The opening chapter shows the hero's rescue from the jaws of a tiger in an Indian jungle. The man who saves him forecasts his future life and helps him reach his home in England. His next meeting with this master of the occult is in America, in a deserted house near Lookout Mountain, from whence he is carried through miles of subterranean passages partially fashioned by nature, but mainly by some remote, highly civilized aborigines. Here the "Invisibles," controlled by the man of occult powers, secrete their treasures and plot to overthrow the Russian dynasty and afterwards reconstruct other lands. The book, though wild in outline, is well constructed, and its author a master of imaginative resource which halts at nothing.

Janet Ward: A Daughter of the Manse. By Margaret E. Sangster. Illustrated. Fleming H. Revell Co., New York. 5½×8 in. 301 pages. $1.50.

The experiences of co'lege girl work among the "whites" of the Tennessee mountains and college settlement work in New York City form the theme of this story—which is Mrs. Sangster's first lengthy novel. It is a realistic work, well and pointedly told, and not unduly didactic, considering that it is a novel with a distinct purpose.

Jeb Hutton: The Story of a Georgia Boy. By James B. Connolly. Illustrated. Charles Scribner's Sons, New York. 5×7 in. 289 pages. $1.20, net.

Jeb is a Georgia country boy, a great shot and a great swimmer; an accident to a boat on the Savannah River one day calls out a display of his skill and daring, and leads to his entering upon a larger life. This is a bright, dashing story, sure to charm boys who love the strenuous life.

John Malcolm. By Edward Fuller. Illustrated. Snow & Farnham, Providence, R. I. 5½×8 in. 432 pages. $1.50.

An old, retired New York multi-millionaire gives his name to this story. His roomy mansion in Clinton Place is shared by a young man, related to him by a second marriage. Malcolm's only daughter had years before eloped with a well-born but rascally Englishman, and was thereby cut off. Her return as a widow, accompanied by a grown-up daughter, and her father's cold reception of her, sets the machinery of the story in motion. Both in motive and uncompromising realism the tale is somewhat unusual. The series of dramatic unfoldings are unlooked for at the leisurely opening. In showing how a high-minded, proud man and a departed, idealized wife may beget a daughter of hopeless commonness and sordid vulgarity, the story reads less like a novel than like the history of a family whose skeleton has been let out to air all his grinning seams and joints.

Lavender and Old Lace. By Myrtle Reed. G. P. Putnam's Sons, New York. 5½×8 in. 267 pages. $1.50, net.

This is a love story of leisurely style and rather time-honored pattern. It will doubtless be enjoyed by those who already like this author's work, for it is told in her best manner. It has, however, no original features, and the double love romance, despite its dainty flavor, smacks of artificiality rather than of real life.

Law of Copyright (The) in the United Kingdom and the Dominions of the Crown, and in the United States of America. By E. J. MacGillivray, LL.B. E. P. Dutton & Co., New York. 6×9½ in. 403 pages. $8, net.

This highly useful work presents, together with a concise and clearly arranged epitome of all enactments bearing upon the subject, an exhaustive account of legal rulings in cases where they have been applied. What may and may not be copyrighted, what constitutes infringement of copyright including dramatic and musical rights, what is secured and what prohibited by common law as well as by statute, the redresses and the penalties provided for parties concerned—in short, everything relating to the subject, has been digested into an admirable text-book, comprehensive and clear. British law is rather complicated; American law is simpler, yet, according to Mr. MacGillivray, not clear of all uncertainty. He has produced a much-needed work, the standard work on its subject.

Life and Letters of H. Taine (1828-1852). Translated from the French by Mrs. R. L. Devonshire. E. P. Dutton & Co., New York. 5½×8 in. 313 pages. $2, net.

Life Secrets: Spiritual Insights of a Christian Physician. By Henry Foster, M.D. Fleming H. Revell Co., New York. 5×7½ in. 241 pages. $1, net.

Dr. Foster founded and for a half-century presided over the widely known sanitarium at Clifton Springs, N. Y., where there was healing for soul and body. The selections here compiled from his Bible-class studies and chapel talks constitute a fitting memorial of one who remarkably combined the characters of medical director and spiritual guide.

Long Straight Road (The). By George Horton. Illustrated. The Bowen-Merrill Co., Indianapolis. 5½×7½ in. 401 pages. $1.50.

The lover of realism in fiction may read this story without fear of disappointment. Mr. Horton grasps the average life of to-day, as it may be observed among "salesladies" and clerks of fairly good salaries in our large cities, and in depicting the love-making, marriage, and subsequent ambitions of a couple of the above type—and incidentally the domestic relations of other couples in the flat where they settle—he really manipulates a fairly good panorama of commonplace life. Humor, irony, and pathos mingle in the career of the honest, ignorant, soft-hearted fellow who idealizes the cloak-room model because of her penchant for "culture," and then follows with bewildered admiration her career as a clubwoman after

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she becomes his wife. The advancement, triumphs, and downfall of a cheap woman are depicted closely to the life.

Marching on Niagara. By Edward Stratemeyer. Illustrated. Lee & Shepard, Boston. 5×7½ in. 305 pages. $1, net.

A spirited description of the capture of Fort Niagara forms the groundwork of this romance, in which Paul Morris, one of the author's former heroes, takes an active part. Sir William Johnson and George Washington are among the historical people who figure in the tale.

Mediæval Europe from 395 to 1270. By Charles Bémont and G. Monod. Translated by Mary Sloan. Notes, etc., by George Burton Adams. Henry Holt & Co., New York. 5×7½ in. 556 pages. $1.60, net.

Of this work by two distinguished French historians of the modern school Professor Adams says: "It is remarkable among textbooks on this difficult period for its great simplicity of statement, and for the fullness with which it treats of topics not usually taken up in detail, notably of the mediæval church." The whole is dominated by the purpose of exhibiting the ideas and tendencies which shaped the historic evolution toward modern civilization.

Money and Banking Illustrated by American History. By Horace White. (Second Edition.) Ginn & Co., Boston. 5½×7½ in. 474 pages. $1.50, net.

This volume is practically a new work. The first edition, it will be recalled, was issued when the silver controversy was at its height, and was a strong controversial work against bimetallism. The present edition is issued when the forces victorious in the currency controversy are agitating for the establishment of asset banking, and Mr. White, their foremost publicist, has revised and in a large measure rewritten the volume so as to serve the present end. The volume is historical in its method of treatment, and is unusually compact with the facts which signify, but, like its predecessor, ranks higher as a polemic work than a scientific one. The eulogy, for example, of the Canadian and Scotch system of substituting costless bank notes for costly coin—"the raison d'être," as Mr. White terms it, "of banking"—fails entirely to point out the danger of such systems unless there is near at hand a great reservoir of coin by which the convertibility of these notes may be secured. England maintains such a reservoir of coin by prohibiting the circulation of notes under five pounds, and America maintains one in its gold reserve. But if the two greater countries should adopt a banking system by which notes took the place of coin to the same degree as in Scotland and Canada, the whole Anglo-Saxon world might soon find itself with an inflated paper currency which could not be redeemed in gold. It was the presence of just such a condition as this in the panic of 1825 which led England to prohibit the issue of small notes, and which later led her in 1844 to restrict still further the extent to which bank notes might take the place of coin. Mr. White does not criticise the English Bank Act of that year so severely as he criticises our own currency system, but logically he should. The same reasons which forced English statesmen to regulate the volume of the currency by law, instead of leaving it to be regulated by the self-interest of the banks, also underlie our own statutes restricting the issue of bank notes.

New Christians (The). By Percy White. The Federal Book Co., New York. 5×7¾ in. 468 pages. $1.25.

New France and New England. By John Fiske. Houghton, Mifflin & Co., Boston. 5×8 in. 378 pages. $1.65, net.

Reserved for later notice.

Nirvana: A Study of Buddhist Psychology. By Paul Carus. Illustrated. Open Court Publishing Co., Chicago. 5½×8 in. 93 pages. 60c., net.

The philosophical and the ethical side of Buddhism are both presented attractively in this brief story of the conversion of a wealthy Brahman and his son-in-law. Everything, man himself, his very personality, is an illusion; yet the converted Brahman, dying, has no desire to enter heaven, but rather "to be reborn in the depths of hell, . . . the best place to enlighten what is in darkness, to rescue what is lost, and to point out the path to those that have gone astray."

Primary Songs for Rote Singing. (The Educational Music Course.) Ginn & Co., Boston. 6×8 in. 43 pages.

Quatre Contes de Prosper Merimée. Introduction, etc., by F. C. L. Van Steenderenam. Henry Holt & Co., New York. 4½×7 in. 122 pages.

Rhymes and Roundelays from "Life." Illustrated. Life Publishing Co., New York. 4½×6½ in. 146 pages.

Recollections of a Long Life: An Autobiography. By Theodore Ledyard Cuyler, D.D., LL.D. The Baker & Taylor Co., New York. 364 pages. $1.50, net.

Dr. Cuyler is an excellent type of the old-time preacher and pastor. His ministry was eminently a successful one, his life eminently a useful one. Conditions have changed, and his methods would not in our time accomplish the same results; but the same spirit working out through new methods, adapted to our times, would reap in other forms similar rewards. This book is worth reading, therefore, not because it suggests methods but because it inspires to high ideals and with noble and unselfish ambition. Another feature in the autobiography adds to its interest, perhaps we should say to its value. Dr. Cuyler has always had a passion for men and a remarkable skill in getting acquainted with eminent men. Making a visit to Europe a year after leaving college, when he was only twenty-two, he succeeded in becoming the guest of such men as William Wordsworth, Charles Dickens, Thomas Carlyle, James Montgomery. Later visits brought him into more or less acquaintance with most of the eminent preachers of England and many men eminent in other walks of life, and he writes of these men, not at all critically, perhaps we should say not very discriminatingly, but in a sympathetic, friendly way which is very interesting. The same thing may be said of his pen-and-ink portraits of American celebri-

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ties. The book is one to take up for half an hour for restful and quietly inspiring reading.

Sans Famille. Par Hector Malot. Introduction, etc., by H. P. Thieme, Ph.D. Henry Holt & Co., New York. 4½×6½ in. 219 pages.

Seeds of April's Sowing. By Adah Louise Sutton. Saalfield Publishing Co., Akron, Ohio. 5×7 in. 96 pages. $1.25.

Sermons for all the Sundays of the Ecclesiastical Year. By Very Rev. George Deshon, C.S.P. The Catholic Book Exchange, 120 W. 60th St., New York. 4½×7 in. 500 pages. $1.

These brief discourses, averaging half a dozen pages each, emphasize the practical interests of religion in which all churches are agreed. Occasionally, of course, the peculiar doctrines of the Church of Rome appear; but a cultured mind finds no more cause for intellectual objection than in some volumes of Protestant discourses. The continually recurring lesson is that the essence of religion is in obedience to God's commandments.

Shakespeare's As You Like It. Edited by Charles Robert Gaston. Macmillan's Pocket American and English Classics. The Macmillan Co., New York. 4×5¾ in. 195 pages. 25c.

Soo Thah: A Tale of the Making of the Karem Nation. By Alonzo Bunker, D.D. The Fleming H. Revell Co., New York. 5×8 in. 280 pages. $1, net.

Spiritual Life (The). By O. A. Kingsbury. American Tract Society, New York. 5×8 in. 117 pages. 50c.

The four short articles constituting this volume define the spiritual life by its religious and ethical characteristics as exhibited in worship, morality, service, and communion. The social interests of religion are fitly emphasized. Dr. Kingsbury includes in his conception of the spiritual life as a life of service "anything that will tend to the moral uplift of mankind."

Spiritual Outlook (The): A Survey of the Religious Life of Our Time as Related to Progress. By Willard Chamberlain Selleck. Little, Brown & Co., Boston. 4½×7¼ in. 349 pages. $1, net.

This review of existing conditions evinces an appreciative thinker, a sane critic, and an earnest, constructive purpose. The writer's standpoint is that of a Christian man who regards Christianity as corrective and supplementary rather than hostile to other religions, and who accepts the most advanced positions of modern theology. His distinctive note is ethical and educational. Education is viewed as the largest factor among the constructive forces of to-day. He looks to the universities as sources of quickening stimulus to the inertia and backwardness of the churches. For Christian missions he makes an unanswerable argument on the broadest grounds of humanity. Roman Catholicism as a factor in civilization, and Protestantism as a contributor to spiritual and social progress, are severally estimated in a sympathetic and judicious appraisal of merits and defects. Unitarianism and Universalism, while criticised for their limitations, are credited with the promotion of a theological and ethical development of profound spiritual significance. The pressing need of the present time is to retrieve the moral decline that has been going on for a quarter-century. Mr. Selleck agrees with Professor Ladd and others, that the churches have failed to emphasize the moral interests of religion. The need now urgent is of an ethical revival as a balance to material and intellectual development, and to moralize the ideals of the people. In effecting this the churches must face "a sterner moral conflict than they have engaged in for many a year." This book is one to be read and pondered. The general outlook is optimistic, but it sees both sides of a condition that gives cause for fear as well as hope. It is intent on reality, and stimulating to earnestness both of thought and effort.

Springs of Character (The). By A. T. Schofield, M.D. Funk & Wagnalls Co., New York. 5½×8 in. 240 pages. $1.30, net.

These, as here exhibited, are in part physical, in part moral. Due account is made of heredity and environment, and due recognition is given to the formative power of will. The writer, an English physician, seems to agree with Professor James that the point of immediate contact of the human spirit with the divine is in the sub-conscious stratum of our nature. The book is popularly written, almost wholly free from technicalities, marked by a pronounced evangelical as well as ethical interest, and abounds in quotations from representative writers, ancient and modern.

Syllabus of Lectures on the History of Education, with Selected Bibliographies. By Ellwood P. Cubberley. The Macmillan Co., New York. 7×10½ in. 302 pages. $2.25.

This is a work both rich and unique in value as a practical guide to students, teachers, and librarians. Its range is from India to England, and from the earliest times to the great organizing movements of the nineteenth century. The American section of the history, being treated of in a separate course of lectures, is brought into view only so far as to show its relation to the European. The subject is not presented abstractly, but as related to the general history of progress and enlightenment, as marked by political changes, religious reforms, the growth of national feeling, the rise of the scientific spirit, etc. Specially helpful are the abundant illustrations of ancient and modern educational methods and appliances, together with maps and charts and copious bibliographies. As an outline for filling up with the material supplied, this Syllabus is of high value, and may be very serviceable to the solitary student. It impressively exhibits the thorough work done in the youngest of our great universities.

Thoreau: His Home, Friends, and Books. By Annie Russell Marble. Illustrated. Thomas Y. Crowell & Co., New York. 5½×8½ in. 343 pages. $2, net. (Postage 20c)

Reserved for later notice.

Two Wilderness Voyagers: A True Tale of Indian Life. By Franklin W. Calkins. The Fleming H. Revell Co., New York. 5½×8 in. 359 pages. $1.50.

The experience of two Sioux children, son and daughter of Fire Cloud, chief of the Ogallalas, who escaped from a mission school in Minnesota in 1867, make up this volume of unique Indian lore. It is in no sense a book

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of imagination. Both style and purpose are literal. The author's evident aim is to relate the very exceptional experience of two Indian children of fine character. Incidentally he reveals his own rare knowledge of Indian life, habits, language, and character—all of which are totally different from the Indian life of romance.

Under the Trees. By Hamilton Wright Mabie. Illustrated. Dodd, Mead & Co., New York. 5½×8½ in. 165 pages. $2, net.

Reserved for later notice.

Wonderful Teacher (The), and What He Taught. By David James Burrell, D.D. Fleming H. Revell Co., New York. 5½×8 in. 327 pages. $1.20, net.

This is a popular presentation of Jesus' teachings on the chief points of theology, religion, and ethics. Dr. Burrill is uncompromisingly hostile to the higher criticism. His theological position is indicated by his statement that "the same Jesus" who preached in the synagogue "was the same" who delivered the law to Moses at Mount Sinai. On such topics as the labor problem and civil government his defect is in understatement. Apart from such limitations the subject is presented with ability.

Word-Coinage. By Leon Mead. (Handy Information Series.) Thomas Y. Crowell & Co., New York. 4×6 in. 281 pages. 45c., net. (Postage, 5c.)

The world—so often divided—may be separated yet again into two classes, those who use words without thinking about them, and those who think about words either before or after using them. This little book will be of special interest to the latter class. Perhaps the terms they originate will not stand as severe a test, judged by number and usefulness, as those originated by the non-literary class; but such as they are these literary word-coinages have place and intelligent comment in this interesting little work. Mr. Mead has corresponded with a large number of well-known writers in the endeavor to find out what new words, if any, they have coined, and the results of his investigations are entertaining to a degree. As throwing light on some of the ways in which the language grows, they are also valuable.

Worth of Words (The). By Dr. Ralcy Husted Bell. The Grafton Press, New York. 5×7½ in. 275 pages.

The author's purpose is to "put into ready form some helpful gleanings from worthy authorities on the true worth of words." Misused Words, Vulgarisms, and Every-Day Errors are some of the divisions of the book, in which, in alphabetical order, many anomalies in language are noted and discoursed upon with acuteness and sense. Under "Accord" we notice the criticism: "He was *accorded* a fine reception, for was *given*." It would seem that the critic might have noted the error of construction as well as the verbal error while he was about it.

The American League for Civic Improvement

From a Special Correspondent

THE American League for Civic Improvement held its second annual Convention at St. Paul, Minn., September 24, 25, and 26. This organization has been founded in response to a positive popular demand. The urgent need of a central organization to serve as a bureau of information and a unifying force led to the formation of this society, which held its first regular Convention in Buffalo in August, 1901. Within sixteen months after the formation of the League, the increasing applications for suggestions and literature made necessary a second enlargement of the plan of work. The counsel and expert advice of leaders in thought and action were sought through the formation of "sections," each under the direction of a representative advisory council, which constitutes for most practical purposes a Federation of the more prominent organizations and leading interests in the respective fields. The sections thus far organized are Arts and Crafts, Civic Functions of the Church, Libraries and Museums, Municipal Art, Municipal Reform, Parks and Outdoor Art, Forestry, Public Nuisances, Public Recreation, Rural Improvement, Sanitation, School Extension, Social Settlements, Village Improvement.

The programme at the St. Paul Convention was made of papers and addresses representing the interests of these various sections. The Convention opened with a business session, followed by the reports of the various affiliated and allied societies. The afternoon was devoted to a carriage drive through the beautiful streets of St. Paul, giving the delegates an opportunity of seeing the results of local effort for civic betterment. At a reception given by the Commercial Club of St. Paul, on Wednesday evening, addresses were delivered

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by the President of the Club, H. A. Boardman, Archbishop Ireland, Miss Jane Addams, Mrs. Florence Kelley, C. M. Loring, and Professor Samuel B. Green.

The next morning, after the business session, the following papers were presented: "The Public School Teacher as a Citizen," Dr. Ida C. Bender, of Buffalo, N. Y.; "Public Schools and Citizenship," Mrs. William E. D. Scott, Princeton, N. J.; "Problems of Organization in the City," Mrs. Louis Marion McCall, St. Louis, Mo.; and "Rural Problems," Mr. O. McG. Howard, Chicago. The afternoon of Thursday was given to an Arts and Crafts session, with addresses by Mrs. Martin Sherman, Milwaukee, Wis., Professor George Weitbrecht, and Miss Mary E. J. Colter, of the Mechanic Arts High School, St. Paul. A reception followed and an exhibit at the club-rooms of the Art Workers' Guild and the Woman's Civic League. Thursday evening "The City Beautiful" was the subject of a paper by Professor W. W. Folwell, of the University of Minnesota. Dr. E. W. Bemis, Superintendent of the Water-works of Cleveland, discussed "Municipal Good Government." Dr. Justus Ohage, Health Commissioner of St. Paul, gave an illustrated address on "Public Health," including questions of smoke abatement, public baths, children's playgrounds, etc.

The next morning the delegates visited the public baths and playgrounds, and later a trolley ride was taken to the parks of the Twin City, through the courtesy of the Street Railway Company of St. Paul. At Minneapolis the delegates were guests at luncheon of the Minneapolis Park Board at the Hotel West. A session followed, at which Professor Folwell extended a brief welcome, and the President of the League, Charles Zueblin, presented his annual address, "A Decade of Civic Improvement." At the closing session on Friday evening the programme included addresses by the Secretary of the League, Mr. E. G. Routzahn, of Dayton, Ohio, "The Improvement of Harrisburg;" Mr. Dwight Heald Perkins, of Chicago, "The Architectural Future of Chicago;" "Washington, Old and New," Charles Zueblin.

The sudden change of plans of President Roosevelt deprived the Convention of his anticipated address.

Two interesting developments of recent date attracted especial attention: First, "The Federation of Rural Social Forces," illustrated by the Michigan Conference, representative of the three factors in rural betterment—the School, the Church, and the Grange. Mr. Kenyon L. Butterfield, of Ann Arbor, Mich., who presented this subject, makes the point that the American League of Civic Improvement can serve especially the advancement of this important movement. Second, the marvelous progress reported by Mrs. McCall of the work of the League for Civic Improvement of St. Louis, where an exceptionally businesslike scheme for civic improvement has been developed and has already attained results of surprising magnitude.

The growth of the League has been such as to warrant a change of headquarters to Chicago, a city which is rapidly setting the example along many and varied lines of civic progress. The following officers were elected: President, Mr. J. Horace McFarland, Harrisburg, Pa.; First Vice-President, President Edmund J. James, Northwestern University, Evanston, Ill.; Second Vice-President, Mrs. Louis Marion McCall, St. Louis, Mo.; Third Vice-President, General William J. Palmer, Colorado Springs, Colo.; Treasurer, Mr. Morton D. Hull, Chicago; Corresponding Secretary, Mr. Charles Zueblin, of the University of Chicago; Recording Secretary, O. McG. Howard, Chicago; Field Secretary, E. G. Routzahn, Dayton, Ohio. Additional members of the Executive Board are: Mrs. Conde Hamlin, St. Paul; Mr. Edwin L. Shuey, Dayton, Ohio; Mr. Clement Studebaker, Jr., South Bend, Ind.; Mr. Frank Chapin Bray, Chicago; Mrs. William E. D. Scott, Princeton, N. J.; Mrs. Percy V. Pennypacker, Austin, Tex.; and Mr. Albert Kelsey, of Philadelphia. The Convention of 1903 will be held at Chautauqua, N. Y.

To the Woman's Civic League and the Commercial Club of St. Paul were due the complete arrangements which contributed so largely to the success of the Convention of 1902.

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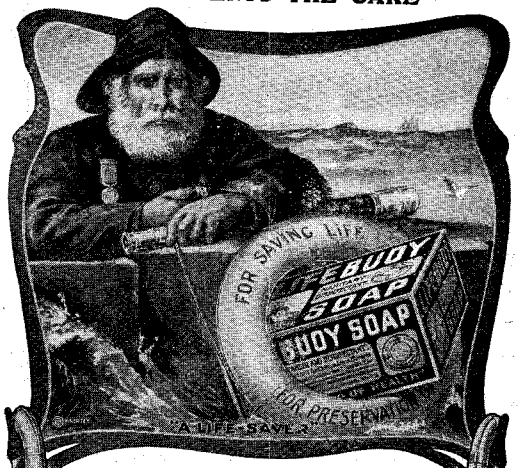

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